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THE

ASSEMBLY'S SHORTER CATECHISM

EXPLAINED,

By Way of QUESTION and ANSWER.

Wherein it is essayed, to bring forth the Truths of GOD, contained in that EXCELLENT COMPOSURE, more fully than has been attempted, in any one of the explicatory Catechisms hitherto published; and, at the same time, as compendiously as the Subject would allow.

IN TWO PARTS,

I. Of what MAN is to BELIEVE concerning GOD.
II. Of the DUTY which GOD requires of MAN.

By some MINISTERS of the GOSPEL.

PART FIRST.

2 TIM. i. 13. *Hold fast the Form of sound Words.*

BELFAST:

Printed by DANIEL BLOW,

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THE PREFACE.

THE *Shorter Catechiſm*, compoſed by the *aſſembly* of *divines* at *Weſtminſter*, with aſſiſtance of *commiſſioners* from the church of *Scotland*, being approved by the general aſſembly of the ſaid church 1648, and ratified by the eſtates of parliament in the year following, is above any recommendation of ours, having its praiſes already in all the churches of CHRIST, abroad and at home, among whom it has been juſtly admired as a *maſterpiece* of its kind, both for the fullneſs of its matter, and the compendious and perſpicuous manner in which it is expreſſed.

Although it is only a human compoſure yet being a *form of ſound words*, agreeable unto, and founded on the word of GOD, it ought to be held faſt, and earneſtly contended for, by all the lovers of truth, in oppoſition to the contrary errors, that are revived and raging in our day; and in order hereto, it ought to be conſidered, that a divine faith is due to the words of the HOLY GHOST ſupporting it, as the evident *proofs* thereof.

Nothing tends more to the advantage and well-being of the church, than ſound ſtandards of doctrine, worſhip and government, eſtabliſhed by eccleſiaſtic and civil authority, as ours are; becauſe, as they are a ſtrong bulwark againſt contrary errors and opinions, ſo they tend to preſerve truth in its purity, and the profeſſors of it in unity and harmony among themſelves.

ſelves. On the other hand, there is nothing more galling to the adverſaries of truth, than ſuch public ſtandards, becauſe they are a very ſevere check and curb upon their unbounded and licentious liberty, being directly levelled againſt their erroneous ſchemes, and plainly diſcovering the harmonious chain of ſcripture-truth in oppoſition unto them.

The divine warrant for ſuch compoſures, is abundantly clear from 2 Tim. i. 13. where we read of the *form of ſound words*, wherein *Paul* inſtructed *Timothy*; and, Heb. v. 12. of *the firſt principles of the oracles of God*; and, chap. vi. 1. of *the principles of the doctrine of Chriſt*. Beſides, there are ſeveral *ſummaries*, or compendious ſyſtems of divine truth, recorded in ſcripture; ſuch as, Exod. xx. 2,---18. Matth. vi. 9,----14. 1 Tim. iii. 16. and Tit. ii. 11,--15, with many others, which are the exemplars, or patterns, upon which the Chriſtian churches, both in antient and latter times, have deduced, from the pure fountain of the word, the principal articles of their holy religion, as a teſt and ſtandard of orthodoxy amongſt them.

The *Shorter Catechiſm* ſets forth the principles of Chriſtianity in the moſt excellent method and order. It would be tedious to give a particular *analyſis*, or diviſion, of the ſeveral heads of divinity, according to the order of the *Catechiſm*: but, in general, the method thereof may be taken up under theſe four comprehenſive articles, namely, the chief end, the only rule, the glorious object, and the great ſubject of the Chriſtian religion.

I. The CHIEF END of the Chriſtian religion, which is the glorifying of GOD, and the enjoying him for ever. Queſt. 1.

II. We have the ONLY RULE of the Chriſtian religion, deſcribed, 1*ſt*, In its *matter*, which is the *word* of GOD, contained in the ſcriptures of the Old and New Teſtament. Queſt. 2. 2*dly*, In its *prin-*

principal parts, which are, first, what man is to *believe* concerning GOD; and then, the *duty* which GOD requires of man. Quest. 3.

III. The GLORIOUS OBJECT of the Christian religion, which is GOD, considered, 1*st*, *Essentially*, in his spiritual nature, infinite perfections, and in his most perfect unity and simplicity. Quest. 4, 5. 2*dly*, *Relatively* or *personally*, in the three distinct persons of the God-head; and in the consubstantiality and absolute equality of these persons. Quest. 6. 3*dly*, *Efficiently*, in his acts and operations, which are either immanent and essential, such as, his decrees; or transient and external, such as, his works of creation and providence, wherein he executes his decrees. Quest. 7,----12.

IV. The GREAT SUBJECT of the Christian religion, which is *man*, considered, 1*st*, In his *state of innocency*, where the covenant of works is opened. Quest. 12. 2*dly*, In his *state of nature*, together with the sinfulness and misery of that state. Quest. 13,------20. 3*dly*, In his *state of grace*, or begun recovery; where the *Catechism* treats, (1.) Of the *nature* of the covenant of grace. Quest. 20. (2.) Of the *Mediator* of the covenant; who is described, in his person, offices, humiliation, exaltation, and in the application of his purchased redemption by the HOLY SPIRIT. Quest. 21,----?. (3.) Of the *benefits* of the covenant, in this life, at death, at the resurrection, and through all eternity. Quest. 32,----39. (4.) Of the *duties*, whereby we evidence our covenant-relation and gratitude to GOD, in the *Ten Commandments*, as connected with their *Preface*. Quest. 39,-----82. (5.) Of man's utter *inability* to obey the law in this life. Quest. 82. (6.) Of the *aggravation* and *desert* of sin. Quest. 83, 84. (7.) Of the *means* whereby our salvation is carried on, and perfected at death; the internal means, faith and repentance;

the external means, the word, ſacraments, and prayer. Queſt. 85. to the end.

The *firſt part* of this catechetical treatiſe, ends with Queſt 38. "What benefits do believers re-"ceive from CHRIST at the reſurrection," containing the doctrines we are to believe concerning GOD. The *ſecond part* reſpects the duty which GOD requires of man.

The materials of the following Catechiſm, eſpecially of what is deſigned for the *ſecond part*, are collected by ſeveral miniſters; and it was recommended to *three* of their number, to reviſe what ſhould be done by ſo many hands, that there might be an uniformity of ſtile and method, and that repetitions might be prevented as much as poſſible. It has pleaſed the LORD, to take home to himſelf ONE of theſe three, who aſſiſted in compoſing and reviſing of this *firſt part*; but though he be dead, he yet ſpeaketh, and will be ſpoken of, for his excellent works (which have already, or may hereafter ſee the light) by all theſe who ſhall have any reliſh and taſte for ſound doctrine and experimental godlineſs. Whatever loſs the *ſecond part* of this Catechiſm may ſuſtain by the removal of ſuch an able and ſkilful hand, the OTHER TWO make not the leaſt doubt, but the LORD would carry on this work, with as great, or greater advantage, though they were laid in the grave likewiſe.

Mean time, that what is here preſented to public view, may be bleſſed of GOD, for the edification of ſouls, is, in the name of our brethren, the earneſt prayer of

E. E.
J. F.

THE

THE SHORTER CATECHISM EXPLAINED.

1. QUEST. *WHAT is the chief end of man?*

ANSW. Man's chief end is to glorify God, and to enjoy him for ever.

Q. 1. *What is meant by man's chief end?*

Anſw. That which ought to be man's chief aim and deſign, namely, the glory of God; and that which he ſhould ſeek after as his chief happineſs, which is, the enjoyment of God.

Queſt. 2. *Does the chief end exclude ſubordinate ends?*

Anſw. No: for, in aiming principally at the glory of God, men may uſe the ſupports of natural life for refreſhing their bodies, 1 Cor. x. 31.; and be diligent in their particular callings, that they may provide for themſelves and their families. 1 Theſſ. iv. 11, 12.

Queſt. 3. *Why ought the glory of God to be the chief end and deſign of man?*

Anſw. Becauſe this was God's chief end in man's creation, preſervation, redemption, and regeneration; and therefore it ought to be man's chief end likewiſe.

Queſt. 4. *How manifold is the glory of God?*

Anſw. Twofold; his eſſential and declarative glory.

Queſt. 5. *What is God's eſſential glory?*

Anſw. It is what he is abſolutely in himſelf, Exod. iii. 14.——I AM THAT I AM.

Queſt. 6.

Queſt. 6. *What is his declarative glory?*

Anſw. His ſhewing or making known his glory to, in, and by the creatures. Iſa. xliv. 23. and lx. 21. 1 Theſſ. i. 10.

Queſt. 7. *Can any creature whatſoever add any thing to God's eſſential glory?*

Anſw. No: for his eſſential glory is infinite, eternal and unchangeable. Job. xxxv. 7.

Queſt. 8. *Do not the heavens and the earth, and all inferior creatures, glorify God?*

Anſw. Yes: in a paſſive way all his works praiſe him. Pſal. xix. 1. and cxlv. 10.

Queſt. 9. *How ought man to glorify God?*

Anſw. Man being endowed with a reaſonable ſoul, ought to glorify God in an active way, by declaring his praiſe, and eſſaying to give him the glory due to his name. Pſal. lxiii. 4. and ciii. 1, 2. and xcvi. 7.

Queſt. 10. *How was man to glorify God in a ſtate of innocence?*

Anſw. By a perfect, perſonal, and perpetual obedience to his law; and by giving him the glory of all his works.

Queſt. 11. *Has man anſwered his chief end?*

Anſw. No: for, *all have ſinned and come ſhort of the glory of God,* Rom. iii. 23.

Queſt. 12. *Has God then loſt his end in making man?*

Anſw. No: for, God will glorify his juſtice and power upon ſome, and his grace and mercy upon others of *Adam*'s family. Rom. ix. 22, 23.

Queſt. 13. *Was ever God glorified by a perfect obedience ſince* Adam's *fall?*

Anſw. Never, until Chriſt, the *Second Adam,* appeared as a new covenant-head.

Queſt. 14. *How did Chriſt, the ſecond* Adam, *glorify God as our ſurety and repreſentative on earth?*

Anſw. By finiſhing the work the Father gave him to do. John xvii. 4.

Queſt. 15.

Queſt. 15. *What was the work the Father gave him to do?*

Anſw. It was to aſſume holy human nature, to yield a perfect ſinleſs obedience to the whole law, and to give a complete ſatisfaction to juſtice, for man's ſin, by his meritorious ſufferings and death, Heb. ii. 14. Mat. iii. 15. Luke xxiv. 26.

Queſt. 16. *How does Chriſt glorify God in heaven?*

Anſw. By appearing in the preſence of God for us, and applying, by the power of his Spirit, that redemption which he purchaſed by the price of his blood on earth. Heb. ix. 24. Tit. iii. 5, 6. Acts ii. 33.

Queſt. 17. *When is it that a ſinner begins uprightly to aim at the glory of God?*

Anſw. When, through a faith of God's operation, he believes in Chriſt. 1 John v. 10.

Queſt. 18. *Can no man glorify God acceptably, unleſs he firſt believe in Chriſt?*

Anſw. No: for *without faith it is impoſſible to pleaſe him;* and *whatſoever is not of faith is ſin,* Heb. xi. 6. Rom. xiv. 23.

Queſt. 19. *How is it that faith in Chriſt glorifies God?*

Anſw. As it ſets to its ſeal to the record of God, and unites us to Chriſt, from whom only our fruit is found. John iii. 33. Hoſ. xiv. 8.

Queſt. 20. *Is not God glorified by the good works of believers?*

Anſw. Yes: *Herein,* ſays Chriſt, *is my Father glorified, that ye bring forth much fruit,* John xv. 8.

Queſt. 21. *What are theſe fruits brought forth by believers whereby God is glorified?*

Anſw. They may be ſummed up in faith working by love, and their aiming at univerſal obedience to the law as a rule. Gal. v. 6.

Queſt. 22. *How may we glorify God in eating and drinking?*

Anſw. By

Anſw. By taking a right to the ſupports of natural life, through the ſecond *Adam*, the heir of all things, who has purchaſed a covenant right to *temporal*, as well as ſpiritual mercies for his people, and thankfully acknowledging God for the ſame. Rom. viii. 32. 1 Cor. iii. 21, 22, 23. Phil. iv. 19. 1 Tim. 4, 5. Iſa. xxxiii. 16.

Queſt. 23. *How muſt we glorify God in our religious worſhip, and other acts of obedience?*

Anſw. By doing all that we do in the name of the Lord Jeſus, worſhipping God in the ſpirit, rejoicing in Chriſt Jeſus, and having *no confidence in the fleſh*, Col. iii. 17. Phil. iii. 3.

Queſt. 24. *What is it, next to the glory of God, we ſhould aim at?*

Anſw. Next unto God's glory, we are to aim at the enjoyment of him. Pſal. lxxiii. 23, 26.

Q. 25. *Why are we to aim at the enjoyment of God?*

Anſ. Becauſe he is the chief good of the rational ſoul; and nothing, beſides him, is either ſuitable to the nature, or ſatisfying to the deſires of the ſoul of man. Pſalm cxliv. 15. and cxvi. 7.

Queſt. 26. *How may a finite creature enjoy an infinite God?*

Anſw. By taking, and rejoicing in him, as its everlaſting and up-making portion. Pſalm xvi. 5, 6. and xxxvii. 4. Hab. iii. 17, 18.

Queſt. 27. *Did our firſt parents, in a ſtate of innocence, enjoy God?*

Anſw. Yes: there was perfect friendſhip and fellowſhip between God and them; for, *God made man upright*, Eccl. vii. 29.

Queſt. 28. *What broke that bleſſed friendſhip and fellowſhip?*

Anſw. Sin: Our iniquities have ſeparated between us and our God, and have hid his face from us. Iſa. lix. 2.

Queſt. 29.

Queſt. 29. *Can a ſinner, in a natural ſtate, enjoy God, or have any fellowſhip with him?*

Anſw. No: for, *what communion hath light with darkneſs? and what concord hath Chriſt with Belial?* 2 Cor. vi. 14, 15.

Queſt. 30. *How may a loſt ſinner recover the enjoyment of God, and fellowſhip with him?*

Anſw. As we loſt it by our fall in the *firſt Adam*, ſo it can only be recovered by union with a *ſecond Adam*; for, there is no coming to God but by him. Rom. v. 18, 19. John xiv. 6.

Queſt. 31. *When is it that a ſinner begins to enjoy God?*

Anſw. When, having received Chriſt by faith, he reſts upon him, and upon God in him, for righteouſneſs and ſtrength, and out of his fulneſs receives and grace for grace. Iſa. xlv. 24. John i. 16. and x. 9.

Q. 32. *What are the eternal means by, or, in which, we are to ſeek after the enjoyment of God?*

Anſw. In all the ordinances of his worſhip, public, private, and ſecret; ſuch as the word read and heard, the ſacraments, prayer, meditation, faſting, thankſgiving, and the like.

Queſt. 33. *Do we find the ſaints of God admitted to enjoy God in theſe?*

Anſw. Yes: theſe are the triſting places where his name is recorded; and there he has promiſed to come and bleſs them: and accordingly we find them much employed in theſe duties, and expreſſing the utmoſt regard for the ordinances of his grace. Exod. xx. 24. Pſalm lxiii. 1, 2. and lxxxiv. 1, 2. Song iii. 1, 2, 3.

Queſt. 34. *What ſatisfaction has the ſoul in the enjoyment of God?*

Anſw. Unſpeakably more gladneſs than when corn, wine, and all earthly comforts, do moſt abound. Pſalm iv. 17. Prov. iii. 17.

Queſt. 35.

Queſt. 35. *Is there any difference betwixt the enjoyment of God in this life, and that which the ſaints ſhall obtain in the life to come?*

Anſw. Not an *eſſential*, but a *gradual* difference, as to the *manner* and *meaſure* of it.

Queſt. 36. *What is the difference as to the* manner *of the enjoyment here and hereafter?*

Anſw. Here, the enjoyment is *mediate*, by the intervention of means; hereafter, it will be *immediate*, without any uſe of theſe means: *Here we ſee darkly, as through a glaſs, but then,* FACE TO FACE, 1 John iii. 2. 1 Cor. xiii. 12. Rev. xxi. 22.

Queſt. 37. *What is the difference as to the* meaſure *of the enjoyment in this life, and that which is to come?*

Anſw. In this life, the enjoyment is only *partial*: in that which is to come, it will be *full* and *complete*: here, the enjoyment is only in the ſeed, or firſt fruits; there, it will be in the full harveſt. Pſalm cxxvi. 5, 6.

Queſt. 38. *Is the partial enjoyment of God in grace here, a ſure pledge of the full enjoyment of him in glory hereafter?*

Anſw. It is both the pledge and earneſt thereof. Eph. i. 13, 14. Pſalm lxxxiv. 11.

Queſt. 39. *Doth the gracious ſoul, in that ſtate, fully receive its chief end?*

Anſw. Yes: in regard that then it ſhall be brimful of God, and celebrate his praiſes with high and uninterrupted *Hallelujahs*, through all eternity. Pſalm xvi. 11. Iſaiah xxxv. 10. Rev. v. 12, 13, 14.

Queſt. 40. *Why is the glorifying God made the leading part of man's chief end, and ſet before the enjoyment of him?*

Anſw. Becauſe, as God's deſign in glorifying himſelf, was the reaſon and foundation of his deſign in making man happy in the enjoyment of him; ſo he has made our aiming at his glory, as our chief end,

to

to be the very way and means of our attaining the enjoyment of him. Rom. xi. 36. Pſalm l. 23.

Queſt 41. *Whether is our happineſs, in the enjoyment of God, to be our chief end?*

Anſw. No; but the glory of God itſelf: in our aiming at which chiefly, we cannot miſs the enjoyment of him, Iſa. xlii 8. and xlviii. 11. Pſal. xci. 14, 15, 16.

Queſt. 42. *Is not our delighting in the glory of God to be reckoned our chief end?*

Anſw. No: we muſt ſet the glory of God above our delight therein, otherwiſe our delight is not chiefly in God, but in ourſelves. Our ſubjective delighting in the glory of God, belongs to the enjoyment of him, whoſe glory is above the heavens, and infinitely above our delight therein, Iſa. ii. 11, 17. Pſalm xxi. 5. and cxiii. 14. and cxlviii. 13.

Queſt. 43. *Whom does God dignify with the enjoyment of himſelf, in time, and for ever?*

Anſw. Theſe whom he helps actively to glorify and honour him: for he has ſaid, *Them that honour me, I will honour,* 1 Sam. ii. 30.

Queſt. 44. *Does any thing ſo much ſecure our happy enjoyment of God, as the concern that the glory of God has therein?*

Anſw. No: for as God cannot but reach the great end of his own glory, ſo, when the glory and honour of his perfections is concerned and engaged, by promiſe in Chriſt, for ſalvation and happineſs, we cannot come ſhort of it, becauſe it ſtands upon his honour and glory to make it good. Tit. i. 2. Heb. x. 23.

Queſt. 45. *How does it appear, that the enjoyment of God, which is connected with the glorifying of him, ſhall be for ever?*

Anſw. Becauſe he who is the object enjoyed is the everlaſting God; and the ſpiritual enjoyment of him is not tranſitory, like the paſſing enjoyments of

time, but the eternal enjoyment of the eternal God, Pſalm xxiii. 6. and lxxiii. 26. and xlviii. 14.

2. QUEST. *What rule hath God given to direct us, how we may glorify and enjoy him?*

ANSW. The word of God, which is contained in the ſcriptures of the Old and New Teſtament, is the only rule to direct us, how we may glorify and enjoy him.

Queſt. 1. *What neceſſity is there of a rule to direct us how to glorify and enjoy God?*

Anſw. It is neceſſary, becauſe ſince God will be glorified by the reaſonable creature, nothing can be a perfect rule for that end, but his own revealed will, Rom. xii. 2.

Queſt. 2. *Since man, by his fall in the firſt* Adam, *has come ſhort of the glory of God, and the enjoyment of him, can he ever recover it by any power or wiſdom of his own?*

Anſw. No: his wiſdom and knowledge, in the things of God, are become folly and ignorance; and his power, to do good, is turned into utter impotency, Job xi. 12. 1 Cor. ii. 14. Rom. viii. 7.

Queſt. 3. *Where has God revealed the way how man may recover the end of his creation?*

Anſw. In the ſcriptures of the Old and New Teſtament. John v. 39. Micah vi. 8.

Queſt. 4. *How do you know the ſcriptures of the Old and New Teſtament to be the word of God?*

Anſw. By the *print* of God that is evidently to be ſeen upon them: for, as none works, ſo none ſpeaks like God. Iſaiah xliii. 13. John vii. 46.

Queſt. 5.

Queſt. 5. *What do you underſtand by the print or impreſs of God that you ſay is in the ſcriptures?*

Anſw. That majeſty, holineſs, light, life, and efficacy that is in the word itſelf. Rom. i. 16. Pſalm xix. 7. and cxix. 9.

Queſt. 6. *What may be ſaid of theſe that do not ſee that print of God in the word though they read it?*

Anſw. It may be ſaid, *the God of this world hath blinded the minds of them that believe not,* 2 Cor. iv. 4.

Queſt. 7. *Since all men are ſpiritually blind by nature, is it not in vain for them to read the ſcriptures?*

Anſw. No: it is the will of God that they ſhould read and ſearch the ſcriptures, John v. 39; and the enterance of his word gives light, and ſight to them that are blind, Pſalm cxix. 130.

Queſt. 8. *What ſhould a man do that the Bible may not remain a ſealed book unto him?*

Anſw. When ever he looks into the word of God, he ſhould look up to God, the author of it, ſaying, *Lord, open thou mine eyes, that I may behold wondrous things out of thy law,* Pſalm cxix. 18. *O ſend out thy light and thy truth, let them lead me,* Pſalm xliii. 3.

Queſt. 9. *By what arguments may we perſuade men, that are Infidels, to receive the ſcriptures as the word of God?*

Anſw. We may deal with them by rational arguments drawn from their antiquity; the heavenlineſs of the matter; the majeſty of the ſtile; the harmony of all the parts, though written in different ages; the exact accompliſhment of prophecies; the ſublimity of the myſteries and matters contained in the word; the efficacy and power of it, in the conviction and converſion of multitudes; the ſcope of the whole, to guide men to attain their chief end, the glory of God in their own ſalvation; and the many miracles wrought for the confirmation of the truth of the doctrines contained in them.

Queſt. 10. *Can theſe, or the like rational arguments, ever produce a divine faith?*

Anſw. No: for rational arguments can only produce a mere rational faith, founded on reaſon; but a divine and ſaving faith can only reſt upon the divine teſtimony, inherent in the word itſelf, or upon a *Thus ſaith the Lord.*

Queſt. 11. *How is this inherent teſtimony diſcovered?*

Anſw. By the ſame Spirit of God that dictated the word, who is an *Interpreter, one among a thouſand,* 2 Pet. i. 21. John xvi. 13.

Queſt. 12. *What is it that will fully perſuade and aſſure a perſon that the ſcriptures are indeed the word of God?*

Anſw. The Spirit of God bearing witneſs by, and with the ſcriptures upon our hearts, John xvi. 13, 14. 1 John ii. 27.

Queſt. 13. *Whether does the authority of the ſcripture, for which it ought to be believed and obeyed, depend upon the teſtimony of the church, or wholly upon God?*

Anſw. Wholly upon God, who is truth itſelf, and the author of the ſcriptures; and therefore it is to be received, becauſe it is the word of God, 1 John v. 9.

Queſt. 14. *Why cannot the authority of the ſcriptures depend upon the church?*

Anſw. Becauſe the true church of Chriſt depends, in its very being, on the ſcriptures; and therefore the ſcriptures cannot depend upon it, as their authority, Eph. ii. 22.

Queſt. 15. *Are not the light of nature, and the works of creation and providence, ſufficient to direct us how we may glorify and enjoy God?*

Anſw. Theſe do ſo far manifeſt the wiſdom, power, and goodneſs of God, as to leave men inexcuſable, Rom. i. 19, 20. and xi, 14, 15; yet they

are

are altogether insufficient to guide and direct fallen man to his chief end.

Quest. 16. *What makes a further revelation, than nature's light, necessary?*

Answ. The glory of the divine perfections; particularly his mercy, grace, love, and faithfulness; the gross ignorance and degeneracy of mankind; the sublimeness of the things revealed, which otherwise had never been known by men or angels: it is also necessary for trying the spirits and doctrines of men, and for unmasking the impostures of the devil.

Quest. 17. *How doth it appear that the scriptures are not an imposition upon mankind?*

Answ. If the penmen of the scriptures had inclined to deceive, they would have accommodated themselves to the dispositions of the people with whom they conversed, and connived at their lusts; but, on the contrary, we find they faithfully exposed the errors and vices of men, and impartially set themselves against every thing that corrupt nature is fond of, and that, though they were laid open to the greatest hardships and sufferings for so doing.

Quest. 18. *Why is the word of God called the* scriptures?

Answ. It is so called by way of eminence, because God has written to us the great things of his law and covenant therein.

Quest. 19. *Why was the word of God committed to writing?*

Answ. For the better preserving and propagating of the truth; and for the more sure establishment and comfort of the church, against the corruption of the flesh, and the malice of Satan and the world, Luke i. 3, 4. Isa. viii. 20.

Quest. 20. *How was the will of God dispensed to the church, before the writing of the scriptures?*

Answ. By immediate revelations, frequent ap-

pearances of the ſon of God, delighting beforehand to appear in the likeneſs of man, and by the miniſtry of the holy angels and patriarchs, Gen. iii. 15. and vi. 3. and xii. 13. and xviii. 2. and xxviii. 15. Heb. i. 1.

Queſt. 21. *Why are the ſcriptures called the word of God?*

Anſw. Becauſe they are from the immediate inſpiration of the Spirit of God, who indited them, 2 Tim. iii. 16. 2 Pet. i. 21.

Queſt. 22. *Why is the written word called the* Bible?

Anſw. Becauſe it is the beſt of all books, being the word of God.

Queſt. 23. *Why is it called a* teſtament?

Anſw. Becauſe of the great legacies therein bequeathed to us, in the form of a teſtamentary deed, in view of the death of a ſecond *Adam*, whereby they were all purchaſed, and his teſtament confirmed.

Queſt. 24. *Why are the writings of* Moſes *and the* Prophets *called the* Old Teſtament?

Anſw. Becauſe the will of the Teſtator Chriſt was vailed, legally diſpenſed, and typically ſealed by the blood of ſacrificed beaſts; upon which account it is called comparatively faulty, Heb. viii. 7, 8; and was therefore to vaniſh away, ver. 13.

Queſt. 25. *To whom were the oracles of God, under the Old Teſtament, committed?*

Anſw. To the church of the *Jews*, Rom. iii. 2. and ix. 4, 5.

Queſt. 26. *Why are the ſcriptures, from* Matthew *to the end of the* Revelation, *called the* New Teſtament?

Anſw. Becauſe they contain the moſt clear and full revelation, and actual ratification of the covenant of promiſe, by the death of Chriſt the Teſtator, who is alſo the living Executor of his own teſta-

ment,

ment, Heb. ix. 15, 16, 17. On which account, this diſpenſation of the grace of God is to remain *new* and unalterable, till Chriſt's ſecond coming.

Queſt. 27. *Do the ſcriptures of the Old Teſtament continue to be a rule of faith and practice to us who live under the new?*

Anſw. Yes: becauſe they are the record of God concerning Chriſt, as well as the ſcriptures of the New Teſtament; for all the prophets propheſied of him; to him they did all bear witneſs: and Chriſt commands all to ſearch them, becauſe eternal life is to be found in them, and they teſtify of him, John v. 39. Eph. ii. 20.

Queſt. 28. *How could the Old Teſtament be of force, when it was not confirmed by the death of the Teſtator?*

Anſw. It was confirmed by Chriſt the Teſtator's death *typically*, in all the expiatory ſacrifices of that diſpenſation: hence is he called, *the Lamb ſlain from the foundation of the world*, Rev. xiii. 8.

Queſt. 29. *But does not the typical diſpenſation given to* Iſrael, *ceaſe under the New Teſtament?*

Anſw. Yes; as is evident from the epiſtle to the *Hebrews*, and Dan. ix. 27; where it is ſaid, that the Meſſiah ſhould *cauſe the ſacrifice and oblation to ceaſe.*

Queſt. 30. *Wherein doth the New Teſtament excel the Old?*

Anſw. In many things: ſuch as, in reſpect of evidence, worſhip, extent, donations, and duration.

Queſt. 31. *Wherein does the New Teſtament excel the Old in reſpect of* evidence?

Anſw. The Old Teſtament preſented a Meſſiah to come, but the New preſents him as already come; the Old was dark and cloudy, but the New clear and perſpicuous, 2 Cor. iii. 30.

Queſt. 32. *How does it excel in reſpect of* worſhip?

Anſw. The

Anſw. The worſhip of the Old Teſtament was a yoke of bondage; but the worſhip of the New is free, ſpiritual, and eaſy, Gal. v. 1.

Queſt. 33. *How does the New Teſtament excel in reſpect of* extent?

Anſw. The Old was confined to the *Jews*, and a few proſelytes among the *Gentiles*; but the New extends to all the world; and its converts are vaſtly more numerous than under the old diſpenſation, Iſa. liv. 1, 2, 3. Rev. vii. 9.

Queſt. 34. *How does it excel in reſpect of* donations?

Anſw. The gifts of the Spirit are more plentiful, and more efficacious under the New, than under the Old, Acts ii. 17.

Queſt. 35. *How does the New Teſtament excel in reſpect of* duration?

Anſw. The diſpenſation of the Old Teſtament by types and ſacrifices, was only for a time; but the diſpenſation of the New, is to continue unalterable to the end of the world, Heb. viii. 13. and xii. 27. Matth. xxviii. 20.

Queſt. 36. *Why is the ſcripture ſaid to be the* ONLY *rule how we may glorify and enjoy God?*

Anſw. Becauſe of the utter inſufficiency of nature's light to diſcover Chriſt, who is the only way to God and glory, John xiv. 6. 1 Cor. i. 21. and ii. 14. God alone muſt ſhew us the way how he is to be glorified and enjoyed, Matth. xi. 25, 26, 27.

Queſt. 37. *Are the ſcriptures a* perfect *rule?*

Anſw. Yes: the whole counſel of God, concerning all things, neceſſary for his own glory, and man's ſalvation, is revealed therein, either expreſly, or by good and neceſſary conſequence, Pſalm xix. 7. Gal. i. 8, 9. 2 Tim. iii. 15, 16, 17.

Queſt. 38. *Is it enough to aſſert, that the word of God is not only a* ſufficient, *but the* principal *rule to direct us how we may glorify and enjoy God?*

Anſw. No:

Anſw. No: for this detracts from the perfection of the ſcripture, as the only rule of faith and practice to Chriſtians, and leaves room to think, as if there were ſome other ſufficient rule, even to them, of reaching their chief end, which is falſe, Luke xvi. 29, 31. Pſalm cxix. 105. Iſa. viii. 20.

Queſt. 39. *Are plain and neceſſary ſcripture-conſequences to be admitted as a part of the rule, as well as expreſs ſcriptures?*

Anſw. Yes: as is evident from the inſtance of our Lord, in proving the doctrine of the reſurrection againſt the *Saducees*, Matth. xxii. 31, 32. *As touching the reſurrection of the dead, have ye not read that which was ſpoken to you by God, ſaying, I am the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob? *God is not the God of the dead, but of the living.*

Queſt. 40. *Are the ſcriptures a* clear *and perſpicuous rule?*

Anſw. All things neceſſary to be known, believed, and obſerved for ſalvation, are ſo clearly laid down, in one place of ſcripture or other, that every one, in the due uſe of ordinary means, may attain to a ſufficient underſtanding of them, Pſalm cxix. 105, 130.

Queſt. 41. *Are human and unwritten traditions, how antient ſoever, to be admitted as a part of the rule?*

Anſw. No: all human traditions are to be examined by the ſcriptures; and *if they ſpeak not according to this word, it is becauſe there is no light in them*, Iſaiah viii. 20.

Queſt. 42. *Can the heathens, by all the helps they have, without revelation, attain to ſuch a knowledge of God, and his will, as is neceſſary to ſalvation?*

Anſw. By no means; for they are declared to be *without God, and without hope in the world.* And *where there is no viſion the people periſh:* there being

ing *no other name under heaven, given among men, whereby we muſt be ſaved,* but that of Jeſus, Eph. i. 12. Prov. xxix. 18. Acts iv. 12. Rom x. 13, 14.

Queſt. 43. *Is the light within men, or the Spirit without the word, which is pretended to by* Quakers, *and other Enthuſiaſts, to be uſed as any rule for our direction?*

Anſw. No: becauſe whatever light or ſpirit is pretended to without the word, it is but darkneſs, deluſion, and a ſpirit of error, 1 John iv. 1, 6.

Queſt. 44. *In what language were the ſcriptures originally written?*

Anſw. The Old Teſtament was written originally in *Hebrew,* and the New Teſtament in *Greek.*

Queſt. 45. *Why ought the ſcriptures to be tranſlated into the vulgar language of every nation where they come?*

Anſw. Becauſe ſinners of mankind have a right unto, and intereſt in the ſcriptures; and are commanded, in the fear of God, to read and ſearch them, Prov. viii. 4. John v. 39.

Queſt. 46. *Who is the ſupreme judge, in whoſe ſentence we are to reſt, in determining all controverſies of religion, and examining the decrees and doctrines of men?*

Anſw. No other but the holy Spirit ſpeaking in the ſcripture, Matth. xxii. 29. Acts xxviii. 25.

Queſt. 47. *Why are the books called* Apocrypha *to be rejected as no part of the canon of ſcripture?*

Anſw. Becauſe they were not written in the original language of the Old Teſtament; nor acknowleged for ſcripture by the *Jews,* to whom the oracles of God were committed; and have nothing of that impreſs of majeſty, holineſs, and efficacy, which ſhines ſo conſpicuouſly in the ſcriptures of the Old and New Teſtament; and becauſe they were written after *Malachi,* whoſe book is called,

called, *the end of the prophets*; and do contain many things falſe, contradictory, and heretical.

Queſt. 48. *Wherein conſiſts the incomparable excellency and uſefulneſs of the ſcriptures?*

Anſw. They are the well-furniſhed diſpenſatory of all ſovereign remedies; the rich magazine of all true comfort; the complete armory of all ſpiritual weapons; and the unerring compaſs to guide to the haven of glory, Pſalm. cvii. 20. Rom. xv. 4. Eph. vi. 13,---18. 2 Pet. i. 19.

3. QUEST. *What do the ſcriptures principally teach?*

ANSW. The ſcriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Queſt. 1. *What are we to underſtand by* believing *what the criptures teach?*

Anſw. Aſſenting or giving credit to the truths thereof, becauſe of the authority of God, whoſe word the ſcriptures are, John iii. 33.

Queſt. 2. *Are we to believe nothing in point of faith, and do nothing in point of duty, but what we are taught in the ſcripture?*

Anſw. No: becauſe the ſcripture is the only book in the world of divine authority; and the revealed will and commands of God therein, being ſo exceeding broad, nothing is incumbent on us to believe and do, but what is either directly, or conſequentially preſcribed therein.

Queſt. 3. *Why are the ſcriptures ſaid* principally *to teach matters of faith and practice?*

Anſw. Becauſe though all things revealed in the cripture be equally true, yet every thing therein s not equally neceſſary to ſalvation.

Queſt. 4.

Queſt. 4. *What is the order of doctrine laid down in this queſtion?*

Anſw. Faith or believing is made the foundation of duty or obedience; and not our obedience, or duty, the foundation of our faith.

Queſt. 5. *Why are the things to be believed ſet before the things to be practiſed?*

Anſw. To diſtinguiſh between the order of things in the covenant of grace, from what they were in innocency, under the covenant of works.

Queſt. 6. *What was the order of things in the covenant of works?*

Anſw. Doing, or perfect obedience to the law, was the foundation of the promiſed privilege of life: *He that doth theſe things ſhall live by them*, Rom. x. 5.

Queſt. 7. *Is this order inverted in the covenant of grace, or goſpel-revelation?*

Anſw. Yes: the promiſe is to be believed, and the promiſed privilege, namely, life, muſt be freely received; and upon this follows our obedience to the law, from gratitude and love.

Queſt. 8. *How doth it appear that this is the order of goſpel-doctrine?*

Anſw. Becauſe this was the order that God laid, in delivering the law at mount *Sinai*. The foundation of faith is firſt laid, in theſe words of the Preface, *I am the Lord thy God*, etc. which is the ſum and ſubſtance of the covenant of grace; and then follow the *Ten Commandments*, which are, as it were, grafted upon this grant of ſovereign grace and love, Exod. xx. 2,-----18.

Queſt. 9. *Is this the order of doctrine laid down in the ſtandards of the church of* Scotland?

Anſw. Yes: as appears from the *Anſwer* to that *Queſtion* in the SHORTER CATECHISM, "*What* "*doth the Preface to the Ten Commandments teach* "*us?*" The Anſwer is, "That becauſe God is "the

" the Lord, and our God, and Redeem-
" fore we are bound to keep all
" ments." And LARGER CAT-
101, 104. Hence the *order* of t
CATECHISM is, to treat of the thing
lieved, from the *preſent queſtion*, to que
" *What is the duty which God requires of*
and from thence, to the end, of the things th
to be *practiſed*.

Queſt. 10. *Are we then to keep the Command-
me nts, that God* may become *our God?*

Anſw. No: for this were to ſlide in to a covenant of works, but we are to keep them, *becauſe he is our God*, according to the tenour of the covenant of grace, Luke i. 74, 75. 1 Pet. i. 15,---19.

Queſt. 11. *Why do men naturally think, that upon their doing ſo and ſo, God will be their God?*

Anſw. Becauſe of the natural byaſs of the heart of man, to the *order* in the covenant of works, *do, and live*, Rom. ix. 30. to the cloſe, and chap. x. 3. Gal. iv. 21.

Queſt. 12. *Does not this order make void the law, or weaken our obligation to the duties thereof?*

Anſw. By no means; but rather eſtabliſhes the law, and ſettles our obligation to duty upon its proper foundation, Rom. iii. 31. Gal. ii. 21. and v. 4.

Queſt. 13. *How is this order of doctrine further evinced?*

Anſw. From the method of doctrine obſerved by the apoſtle *Paul*, who tells us, that all true goſpel-obedience, is the obedience of faith, Rom. xvi. 26. and xiv. 23. And accordingly in his *Epiſtles* to the *Gentile* churches, he firſt lays down the doctrine of faith to be believed, and upon that foundation proceeds to inculcate the duties of the moral law.

Queſt. 14. *Does goſpel-obedience intereſt us in God as our God?*

Anſw. No: but it is a fruit and evidence of u

 intere

intereſt in him, John xv. 10. 1 John ii. 3,5,6,24.

Queſt. 15. *Is there any danger of inverting this order, and of making duty done by us, the foundation of privilege to be received, or believing the Lord to be our God?*

Anſw. There is exceeding great danger; for it is the very ſoul of Popery. By inverting this order, they were led back to a covenant of works, and the doctrine of the merit of good works, which is the foundation of the whole antichriſtian ſuperſtructure.

Queſt. 16. *But do not we find frequently, in ſcripture, a reward promiſed to good works, Pſal.* xix. 11. In keeping of thy commandments there is a great reward: Pſalm lviii. 11. Verily there is a reward to the righteous?

Anſw. True; but this is a reward of grace, not of debt: the man that is rewarded, muſt be a believer in Chriſt, whoſe perſon is firſt accepted, through his union to Chriſt by faith, and the imputation of his righteouſneſs, before any of his works or duties be accepted, Eph. i. 6. Gen. iv. 4.

Queſt. 17. *What may be ſaid of the works of a man that has no faith?*

Anſw. They are dead works, and ſo cannot pleaſe a living God. An evil tree cannot bring forth good fruit; and without Chriſt, and union with him, we can do nothing, Matth. vii. 16,---20. John xv. 5, 6.

Queſt. 18. *What is to thought of theſe who inculcate moral duties without diſcovering the neceſſity of the new birth, and union with Chriſt by faith, as the ſpring of all acceptable obedience?*

Anſw. They are fooliſh builders, laying their foundation on the ſand, perverting the goſpel of Chriſt; againſt whom the *Apoſtle* denounces an awful doom, Gal. i. 9.------*If any man preach any other goſpel unto you, than that ye have received, let him be accurſed.*

4. Queſt.

4. QUEST. *What is God?*

ANSW. God is a ſpirit, infinite, eternal, and unchangeable, in his being, wiſdom, power, holineſs, juſtice, goodneſs, and truth.

Of the Nature and Perfections of GOD *in general.*

Queſt. 1. *What is the firſt fundamental truth to be believed, upon which all other truths do hang?*

Anſw. That God is: or, that there is a God, Heb. xi. 6. *He that cometh unto God, muſt believe that he is.*

Queſt. 2. *Is this fundamental truth known by the light of natural reaſon?*

Anſw. Yes: as the apoſtle declareth, Rom. i. 20. *The inviſible things of God, from the creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead.*

Queſt. 3. *In what* volumes *has God written the knowledge of himſelf to all mankind?*

Anſw. In the great volumes of creation and providence, which he opens to all the world.

Queſt. 4. *What ſays the volume of creation as to the being of a God?*

Anſw. All creatures in general, and every creature in particular, ſay that God *made us, and not we ourſelves*, Pſalm c. 3.

Queſt. 5. *What ſays the volume of providence?*

Anſw. It ſays that the ſame God that gave us our being upholds us therein; and governs us to the end for which he made us, Heb. i. 3.

Queſt. 6. *Is not every man's own being a convincing evidence of the being of a God?*

Anſw. Yes: for, *in him we live, move, and have our being.* No man can have any hand in his own

formation in the womb, Pſalm cxxxix. 13,—16 : nor can he add a cubit unto his ſtature, or make one hair of his head either white or black, Matth. v. 36. and vi. 27.

Queſt. 7. *Though the works of creation and providence declare that God is, can they alſo tell us what God is ?*

Anſw. They afford us ſome dark glimpſes of his eternal power, wiſdom, greatneſs, and goodneſs, but it is only by, and through the ſcriptures of truth, ſet home on the ſoul by his Spirit, that we can attain the ſaving knowledge of God, and of his perfections, John v. 39. 2 Pet. i. 19. Rom. xv. 4.

Queſt. 8. *Who is it that reveals God to the ſons of men in the word ?*

Anſw. Chriſt the ſon of God : *No man hath ſeen God at any time, the only begotten Son, which is in the boſom of the Father, he hath declared him,* John i. 18.

Queſt. 9. *What account of God is given us in the ſcriptures ?*

Anſw. There are three ſhort, but comprehenſive accounts which we have of him, (1.) That God is light, 1 John i. 5. (2.) That God is love, 1 John iv. 8, 16. (3.) That God is a ſpirit, John iv. 24.

Queſt. 10. *Why is God ſaid to be light ?*

Anſw. Becauſe of his infinite purity and omniſcience ; and becauſe he is the fountain and father of all light, whether material, natural, gracious, or glorious, Hab. i. 13. Heb. iv. 13. James i. 17.

Queſt. 11. *Why is God ſaid to be love ?*

Anſw. Becauſe, according to the manifeſtation he has made of himſelf in Chriſt, love is the reigning perfection of his nature, which gives a dye or tincture to all his other perfections ; hence they are all exerciſed in a way of love for the ſalvation of ſinners, John iii. 16. 1 John iv. 8, 9, 10. Rom. v. 20, 21.

Queſt. 12. *Why is he ſaid to be a ſpirit ?*

Anſw. Becauſe he is a living ſubſtance ; incorruptible,

ruptible, incorporeal, without fleſh, or bones, or bodily parts, Luke xxiv. 39.

Queſt. 13. *Are not bodily parts, ſuch as eyes, mouth, hands, feet,* etc. *aſcribed to God in ſcripture?*

Anſw. Yes: but theſe things are ſpoken of God after the manner of men, in condeſcenſion to our weakneſs, becauſe we cannot conceive of God, nor of the things of the Spirit of God, but by borrowed and metaphorical ſimilitudes.

Queſt. 14. *Is it lawful to form any external image of God with the hand, or any internal imaginary idea of him in the fancy?*

Anſw. It is abſolutely unlawful and idolatrous; condemned in the ſecond commandment of the moral law, and other ſcriptures, Deut. iv. 12, 15. Rom. i. 23. Man cannot form an imaginary idea of his own ſoul or ſpirit, far leſs of him who is the father of ſpirits.

Queſt. 15. *What may we learn from God's being a ſpirit?*

Anſw. To worſhip him in ſpirit and in truth, John iv. 23, 24.

Queſt. 16. *Is it poſſible for man to attain the real and ſaving knowledge of God?*

Anſw. Although neither men nor angels can have a comprehenſive knowledge of God, yet beſides the ſpeculative and merely rational knowledge of him, which men have, and may have much of, by the light of nature, a ſaving and ſatisfying knowledge of him is attainable, and is promiſed in the word, Jer. xxiv. 7. *I will give them an heart to know me, that I am the Lord.* And John vi. 45. *It is written in the prophets, they ſhall be all taught of God.*

Queſt. 17. *Wherein conſiſts the ſaving knowledge of God?*

Anſw. It is like the *white ſtone* and *new name*, which no man knows but he that receives it; and he that attains it, cannot make language of it, but

ſilently admires what he cannot comprehend: only, there is no ſaving knowledge of God, but in and through Chriſt the Saviour, 2 Cor. iv. 6.

Queſt. 18. *What is the language of the ſoul that ſees God, and knows him ſavingly in Chriſt?*

Anſw. It is like that of *Moſes*, Exod. xv. 11. *Who is like unto thee, O Lord, who is like unto thee, glorious in holineſs, fearful in praiſes, doing wonders?* Or that of the pſalmiſt, Pſalm xlviii. 14. *This God is our God for ever and ever; he will be our guide even unto death.*

Queſt. 19. *What are the rays of divine glory in the face of Jeſus Chriſt, whereby we come to know God ſavingly?*

Anſw. They are the attributes and perfections of his nature, whereby he is pleaſed to manifeſt himſelf; ſuch as, that he is infinite, eternal, unchangeable in his being, wiſdom, power, holineſs, juſtice, goodneſs, and truth.

Queſt. 20. *Are theſe attributes of God, diſtinct things from God himſelf, or the divine eſſence?*

Anſw. By no means; for, *whatever is in God, is God himſelf:* and therefore the infinity of all perfection, is inſeparable from the divine eſſence.

Queſt. 21. *Are the divine attributes ſeparable from one another, ſo as that which is infinite ſhould not be eternal, and that which is infinite and eternal, ſhould not be unchangeable, and ſo of the reſt?*

Anſw. All perfections whatſoever being inſeparable from God, they muſt alſo be inſeparable from one another; for though we, through weakneſs, muſt think and ſpeak of them ſeparately, yet all of them taken together, are, properly ſpeaking, but the one infinite perfection of the divine nature, which cannot be ſeparated therefrom, without granting that God is not infinitely perfect, which would be the height of blaſphemy to ſuppoſe.

Queſt. 22. *Why are the perfections of God called his* attributes? *Anſw.* Be-

Anſw. Becauſe they are *attributed* or aſcribed unto him, as the eſſential properties of his nature.

Queſt. 23. *How are the attributes of God commonly divided?*

Anſw. Into incommunicable and communicable.

Queſt. 24. *What are the incommunicable attributes of God mentioned in the* Anſwer?

Anſw. His infinity, eternity, and unchangeableneſs.

Queſt. 25. *Why called incommunicable?*

Anſw. Becauſe there is not the leaſt reſemblance of them to be found among the creatures.

Queſt. 26. *What are the attributes that are called communicable?*

Anſw. They are, being, wiſdom, power, holineſs, juſtice, goodneſs, and truth.

Queſt. 27. *Why called communicable?*

Anſw. Becauſe there is ſome faint reſemblance or ſimilitude of them to be found among the creatures, namely, angels and ſaints: hence are they propoſed in ſcripture for our imitation, Pſalm xi. 6. *The righteous Lord loveth righteouſneſs,* 1 Pet. i. 16. *Be ye holy, for I am holy.*

Queſt. 28. *Can theſe communicable attributes be aſcribed to any creature, as they are in God?*

Anſw. No; for they are in God, infinitely, eternally, and unchangeably: he is infinite, eternal, and unchangeable in his being; infinite, eternal, and unchangeable in his wiſdom, and ſo on of the reſt, which would be blaſphemy to affirm of any creature: hence it is ſaid, Matth. xix. 17. *There is none good but one, that is God.* None infinitely, eternally, and unchangeably good, but he only.

Of God's Infinity.

Queſt. 1. *What is it for God to be infinite?*

Anſw. It is to be abſolutely without all bounds or limits in his being and perfections, Job xi. 7, 8, 9. 1 Kings viii. 27. Pſalm cxlv. 3. Queſt. 2

Queſt. 2. *What does the infinity of God imply in it?*

Anſw. His incomprehenſibleneſs, immenſity, and omnipreſence.

Queſt. 3. *What is it for God to be incomprehenſible?*

Anſw. It is infinitely to tranſcend the moſt enlarged capacity of men or angels, as to his being and perfections, Job xxvi. 14. and xxxvi. 26.

Queſt. 4. *What is the immenſity of God?*

Anſw. As it includes his omnipreſence, it is that perfection of his nature, whereby he is every-where preſent with all and every one of his creatures; and infinitely exceeds all their limits and boundaries, Iſaiah xl. 12.

Queſt. 5. *What is the difference betwixt the omnipreſence and immenſity of God?*

Anſw. The omnipreſence of God is included in his immenſity, and though not ſeparable therefrom, yet may be conceived as having a reſpect to created ſubſtances, with every one of which he is intimately preſent; whereas his immenſity extends infinitely beyond the boundaries of all created ſubſtance, 2 Chron. vi. 18.

Queſt. 6. *Is God every where preſent only, as to his knowledge and power?*

Anſw. He is every-where preſent alſo as to his eſſence or being, as is evident from Jer. xxiii. 23, 24. Pſalm cxxxix. 7,—12. Reaſon alſo teaches us, that no creature can ſubſiſt without the preſence of God to uphold it in its being and operation.

Queſt. 7. *How is God preſent with the church here on earth?*

Anſw. He is preſent, with the church viſible, by the ordinances and ſymbols of his inſtitution; and with the church inviſible, or believers, by the inhabitation and operation of his holy Spirit, Exod. xx. 24. Ezek. xxxvi. 27. Eph. ii. 22.

Queſt 8. *How is he preſent in heaven?*

Anſw. By the moſt bright and immediate diſplays of

of his glory; all the inhabitants of the upper ſanctuary, ſeeing him as he is, and enjoying him without interruption for ever, 1 John iii. 2. Pſalm xvi. 11.

Queſt. 9. *How is he preſent in hell?*

Anſw. In a way of tremendous power and juſtice, upholding the damned in their being, that they may ly under the ſtrokes of his vindictive wrath for evermore, Pſalm xc. 11. Matth. xxv. 46.

Queſt. 10. *What may we learn from God's omnipreſence?*

Anſw. That no affliction or temptation can befal the ſaints without his knowledge and ſympathy, Iſa. xliii. 2.

Of God's Eternity.

Queſt. 1. *What is the difference betwixt time and eternity?*

Anſw. Time hath a continual ſucceſſion; the former times paſs away, and another ſucceeds; but eternity is an infinite immutable duration.

Queſt. 2. *What is God's eternity?*

Anſw. It is that perfection of his nature, whereby he continually exiſts, without all beginning, end, or ſucceſſion of time.

Queſt. 3. *How do you prove that God is without beginning?*

Anſw. From Pſalm xc. 2. *Before the mountains were brought forth, or ever thou hadſt formed the earth and the world, even from everlaſting to everlaſting thou art God:* that is, ſince thou didſt exiſt before the mountains were brought forth, or before the beginning of time, thou art abſolutely eternal.

Queſt. 4. *How do you prove that God is without end?*

Anſw. From Pſalm cii. 12, 27. *Thou, O Lord, ſhalt endure for ever,—and thy years ſhall have no end:* for that which had no beginning of duration, can never have an end of it, but muſt always neceſſarily exiſt.

Queſt. 5.

Queſt. 5. *How do you prove that he is without ſucceſſion of time?*

Anſw. From Pſalm xc. 4. *A thouſand years are in thy ſight but as yeſterday, when it is paſt*; and, 2 Pet. iii. 8. *One day is with the Lord as a thouſand years, and a thouſand years as one day.* He doth not only always remain in being, but is always the ſame in that being, Pſalm cii. 27.

Queſt. 6. *What is the difference betwixt God's eternity, and the eternity of angels, and the ſouls of men?*

Anſw. God's eternity is eſſential, abſolute, and independent, without beginning, as well as without end; but the eternity of angels, and the ſouls of men, is quite of another nature; for, as they had a beginning, ſo their duration admits of a ſucceſſion, as long as time laſts; and though they ſhall never have an end, yet this eternity of theirs is not neceſſary and eſſential to their nature, but flows from the will and power of God, who, if he pleaſed, could bring them to an end, as well as he gave them a beginning.

Queſt. 7. *What uſe may be made of God's eternity?*

Anſw. It may be matter of terror to the wicked, continuing in their ſin; for God will be their eternal foe, and will puniſh them with everlaſting deſtruction. But it may be matter of unſpeakable comfort to believers in Chriſt; for he will be the ſtrength of their hearts, and their portion for ever, 2 Theſſ. i. 9 Pſalm lxxiii. 26.

Of GOD'S UNCHANGEABLENESS.

Queſt. 1. *What is God's unchangeableneſs?*

Anſw. It is his moſt perfect conſtancy, whereby he is infinitely free of any actual or poſſible change, but is always the ſame.

Queſt. 2. *How is God's unchangeableneſs proved from ſcripture?*

Anſw. From

Anſw. From Mal. iii. 6. *I am the Lord, I change not:* and James i. 17.——*The Father of lights, with whom is no variableneſs, neither ſhadow of turning.*

Queſt. 3. *How may it be proved from reaſon?*

Anſw. Reaſon teaches, that if God did change, it behoved either to be to the better, or to the worſe; neither of which is conſiſtent with his abſolute perfection, Matth. v. 48.

Queſt. 4. *Can any creature be unchangeable in its nature?*

Anſw. No: becauſe every creature depends upon God for being and operation.

Queſt. 5. *Are not holy angels, and glorified ſaints, unchangeable?*

Anſw. They are in a ſtate of unchangeable happineſs, but this is owing to ſovereign grace, and not to their own natures.

Queſt. 6. *Did* creation *make any change in God?*

Anſw. It made a change in the creature, from nothing to being, but none in God, becauſe his will and power to create, were the ſame from eternity.

Queſt. 7. *How is God unchangeable, when he is ſometimes ſaid in ſcripture to* repent, *as in* Gen. vi. 6 Jonah iii. 10.?

Anſw. When in theſe, or the like places, he is ſaid to *repent*, it imports only an alteration of his way, or outward conduct, according to his infallible foreſight, but no change of his mind or will, Job xxiii. 13.

Queſt. 8. *What may we learn from God's unchangeableneſs?*

Anſw. That he will accompliſh his promiſe, reſt in his love, and finiſh the good work which he hath begun in the ſoul, Micah vii. 20. Zeph. iii. 17. Phil. i. 6.

Queſt. 9. *Wherein is God infinite, eternal, and unchangeable?*

Anſw. In his being, wiſdom, power, holineſs, juſtice, goodneſs, and truth.

Of

Of God's Being.

Queſt. 1. *What is underſtood by God's* being?

Anſw. It is what is uſually called his eſſence.

Queſt. 2. *What is the divine eſſence?*

Anſw. It is the glorious and tranſcendent nature of God, whereby he is what he is, infinitely bleſſed in himſelf, and comprehended by none but himſelf.

Queſt. 3. *What is the higheſt perfection of* Being?

Anſw. That to which nothing can be added, and from which nothing can be taken, and is independent on all things elſe, Job xxxv. 6, 7, 8.

Queſt. 4. *Can being in itſelf, or being in a proper and ſtrict ſenſe, be attributed to any, but to God only?*

Anſw. No: for though the heavens and the earth, angels and men, have a being, yet there is no infinite, eternal, and unchangeable being, but God only. It is God alone that can ſay, I AM, Exod. iii. 14.

Queſt. 5. *What is the import of that name,* I AM?

Anſw. It is of the ſame import with the name JEHOVAH; as if he had ſaid, I am being itſelf, the author and fountain of all beings, in heaven or earth.

Queſt. 6. *What are all other beings in compariſon with the being of God?*

Anſw. All other beings are but created, contingent, and ſhadowy beings, if compared with his who ſpoke them into being, Pſalm xxxiii. 6, 9.

Queſt. 7. *What ſays God concerning theſe that are taken up with created beings, without ever reflecting upon the ſupreme, infinite, and eternal being?*

Anſw. That they are brutiſh among the people; fools, deſtitute of wiſdom; more brutiſh than the ox that knoweth his owner, Pſal. xciv. 8. Iſa. i. 3.

Queſt. 8. *Are not all created beings, with their perfections, originally in God, and from him?*

Anſw. Yes; as is evident from the unanſwerable reaſoning of the ſpirit God, Pſal. xciv. 9, 10. *He that planted the ear, ſhall not he hear? He that formed*

formed the eye, ſhall not he ſee?—He that teacheth man knowledge, ſhall not he know?

Queſt. 9. *What may we learn from God's being?*

Anſw. That as he gave being to all the creatures, ſo he will give being to all his promiſes in their full accompliſhment, Exod. vi. 3.

Of God's Wisdom.

Queſt. 1. *Is not omniſcience, or infinite knowledge and underſtanding, inſeparably connected with infinite wiſdom?*

Anſw. Yes: *For the Lord is a God of knowledge, by him actions are weighed,* 1 Sam. ii. 3.

Queſt. 2. *What is God's omniſcience?*

Anſw. It is that perfection of his nature, whereby he knows all things moſt perfectly in himſelf, by one eternal act, Acts xv. 18.

Queſt. 3. *How do you prove from ſcripture, that he knows all things?*

Anſw. From 1 John iii. 20.—*God is greater than our heart, and knoweth all things.*

Queſt. 4. *How doth God's omniſcience appear from reaſon?*

Anſw. He who made all things cannot but know and comprehend his own workmanſhip, Pſal. xciv. 9.

Queſt. 5. *How doth it appear that he hath a perfect knowledge of intelligent creatures?*

Anſw. If he did not perfectly know them and their actions, he could not be their ſupreme governor and judge, Heb iv. 13.

Queſt. 6. *What is the object of the divine knowledge or omniſcience?*

Anſw. God himſelf, and all other things whatſoever, Matth. xi. 27. John xxi. 17.

Queſt. 7. *What doth God know or underſtand of himſelf?*

Anſw. His own nature, perfections, decrees, and operations.

Queſt. 8. *How is it evident, that God has a moſt perfect knowledge of himſelf, and his own glorious excellencies?*

Anſw. Becauſe otherwiſe his underſtanding would not be infinite, as it is aſſerted to be, Pſalm cxlvii. 5. in regard all other objects, beſides himſelf, are but finite.

Queſt. 9. *Hath God a certain and determinate knowledge of contingent actions, or of things caſual and accidental as to us?*

Anſw. Yes: for future events, which depend upon the freedom of man's will, or upon ſecond cauſes, as to the manner of their production, are expreſly foretold in ſcripture, and therefore known unto God; ſuch as, *Joſeph*'s preferment, and *Iſrael*'s oppreſſion in *Egypt*; *Ahab*'s death, though by an arrow ſhot at a venture; *Caſar*'s decree, that all the world ſhould be taxed, bringing about Chriſt's birth at *Bethlehem*; and many other inſtances.

Queſt. 10. *How doth God know things that are only poſſible?*

Anſw. He knows them in his power, which could eaſily bring them to paſs, if he had ſo decreed.

Queſt. 11. *How doth he know things that are future, or all theſe things that come to paſs in time?*

Anſw. He knows them not only in his power, as able to effect them, but in his will, as determining the being of them.

Queſt. 12. *Is God's knowledge of things general, or particular?*

Anſw. It is a particular knowledge of every individual creature, and of every circumſtance about it. Pſalm cxxxix. 2. Matth. x. 29, 30.

Queſt. 13. *Is there any ſucceſſion in his knowledge, or doth he know one thing before another?*

Anſw. As there is no ſucceſſion in his eſſence, ſo there is none in his knowledge: he knows all things eternally,

eternally, infallibly, and immutably, by one ſingle act of his infinite underſtanding.

Queſt. 14. *What conception may we have of the difference betwixt the infinite knowledge and wiſdom of God?*

Anſw. By his infinite knowledge he comprehends all things in heaven and earth, by one intuitive glance of his infinite mind; and by his infinite wiſdom, he directs all things to the proper ends for which he gave them their being.

Queſt 15. *How doth the wiſdom of God appear in the work of creation?*

Anſw. It appears in the excellent order, beauty, and harmony that is to be ſeen in all the parts of the creation; in the ſubſerviency of one thing to another; and the tendency of the whole, to manifeſt the glory of God; and calculate alſo for the good of man as his peculiar favourite, Prov. xvi. 4. Rev. iv. 11. Pſal. cxv. 16.

Queſt. 16. *How does the wiſdom of God appear in the works of providence?*

Anſw. In adjuſting the whole of his adminiſtrations according to the plan laid in his infinite mind from eternity; or his moſt judicious and regular putting his counſels into practice, Pſal. xxxiii. 10, 11.

Queſt. 17. *How doth the wiſdom of God ſhine in the work of redemption?*

Anſw. In making an honourable egreſs and vent for his mercy and love to ſinners of mankind, in the way of ſatisfying his juſtice to the full, by the obedience and death of the bleſſed ſurety, Exod. xxxiv. 7.

Queſt. 18. *What encouragement ought we to take from the wiſdom of God?*

Anſw. That he will make all things work together for our good; and that no plot can be ſo deeply laid for our ruin, but his wiſdom can eaſily fruſtrate and diſappoint, Rom. viii. 28. Job v. 13.

Of God's Power.

Queſt. 1. *What is the power of God?*

Anſw. It is that eſſential perfection of his nature, whereby he can do whatſoever he pleaſes, in heaven and earth, in the ſeas, and all deep places, Pſal. cxxxv. 6.

Queſt. 2. *What is the object of divine power, or whereunto doth it extend?*

Anſw. To all things poſſible, though limited, by his will, to theſe things only which he hath decreed to be done, Matth. xxvi. 53, 54.

Queſt. 3. *Is it any impeachment of God's omnipotence, that he cannot lye, cannot deny himſelf?*

Anſw. By no means: for, on the contrary, God is therefore omnipotent, becauſe it is impoſſible for him to do evil, or depart from the infinite rectitude of his own will, 1 Sam. xv. 29.——*The ſtrength of* Iſrael *will not lye.*

Queſt. 4. *Wherein doth God manifeſt his infinite power?*

Anſw. In creation, providence, and redemption.

Queſt. 5. *How is the power of God manifeſted in creation?*

Anſw. In calling *thoſe things that be not, as though they were,* without the aſſiſtance and inſtrumentality of any whoſoever, Rom. iv. 17. Iſa. xliv. 24.

Queſt. 6. *How is it manifeſted in the conduct of providence?*

Anſw. In upholding and preſerving all his creatures from ſinking into their original nothing; and particularly in protecting and defending his church, in midſt of all the dangers and enemies, with which it is ſurrounded, Heb. i. 3. Matth. xvi. 18.

Queſt. 7. *How is the power of God diſplayed in the glorious work of redemption?*

Anſw. By laying the chief corner-ſtone thereof, in the union of the human nature unto the perſon of

of the Son of God; ſupporting him under the inconceivable load of divine wrath, for our ſins; and ſpoiling principalities and powers in that very nature which Satan had vanquiſhed at firſt; hence is he called, *the power of God, arm of the Lord,* and *the man* of his *right-hand,* 1 Cor. i. 24. Iſa. liii. 1. Pſal lxxx. 17.

Queſt. 8. *How is the power of God denied or abuſed by men?*

Anſw. By limiting it as *Iſrael* did, Pſal. lxxviii. 19.; by truſting more to an arm of fleſh, than to the arm of God, Jer. xvii. 5.; and by fearing the wrath of man more than the diſpleaſure of God, Iſa. li. 12, 13.

Queſt. 9. *What improvement may faith make of the power of a promiſing God?*

Anſw It can faſten thereupon, for the performance of his gracious word; for reſiſting and conquering ſin, Satan, and the world, ſaying, *If God be for us, who can be againſt us?* and for the practice of any commanded duty, however difficult, ſaying, *I can do all things through Chriſt which ſtrengtheneth me,* Rom. iv. 20, 21. and viii. 31. Phil. iv. 13.

Of God's Holiness.

Queſt. 1. *What is the holineſs of God?*

Anſw. It is that eſſential rectitude or integrity of his nature, whereby he infinitely delights in his own purity, and in every thing agreeable to his will; and hath a perfect hatred and abhorrence of every thing contrary thereunto, Hab. i. 12, 13. Jer. xliv. 4.

Queſt. 2. *Is God neceſſarily holy?*

Anſw. Holineſs is as neceſſary to him as his being; he is as neceſſarily holy, as he is neceſſarily God; and as neceſſarily without ſin, as without change, Lev. xix. 2. Rev. xv. 4.

Queſt. 3. *What peculiar honour doth God put upon his own holineſs?*

Anſw. He ſingles it out as the attribute to ſwear by, for the accompliſhment of his promiſes and threatnings, Pſalm lxxxix. 35. *Once have I ſworn by my holineſs, that I will not lye unto* David. Amos iv. 2. *The Lord God hath ſworn by his holineſs—— that he will take you away with hooks.*

Queſt. 4. *Are finite creatures able to behold the brightneſs of God's holineſs?*

Anſw No: for when the angels themſelves view his infinite holineſs, as manifeſted in Chriſt, they are repreſented as vailing their faces with their wings, Iſa. vi. 2.

Queſt. 5. *How are ſinners of mankind made partakers of his holineſs?*

Anſw. By regenerating grace, and ſpiritual ingraftment into a *ſecond Adam*; by faith's improvement of the great and precious promiſes; and by beholding the glory of this attribute, as it ſhines in the perſon and ſufferings of the ſon of God preſented to our view in the glaſs of the goſpel-revelation, John xv. 5. 2 Pet. i. 4. 2 Cor. iii. 18.

Queſt. 6. *Doth every thing pertaining to God, bear a ſtamp and impreſs of his holineſs?*

Anſw. Yes; he is *holy in all his works*, Pſal. cxlv. 17.; his word is holy, Rom. i. 2.; his covenant or promiſe is holy, Pſal. cv. 42.; his ſabbath is holy, Iſa. lviii. 13.; his people are holy, chap. lxii. 12.; his miniſtring ſpirits are the holy angels, Rev. xiv. 10.; and the place where he dwells, is the high and holy place, Iſa. lvii. 15.

Queſt. 7. *Wherein did the holineſs of God appear in the creation of man?*

Anſw. In making him upright, after his own image; and writing a law upon his heart, which was the tranſcript of his holineſs, Eccl. vii. 29. Gen. i. 26, 27. Rom. vii. 12.

Queſt. 8.

Queſt. 8. *How hath God diſcovered his holineſs in his providential conduct?*

Anſw. In not ſparing the angels who ſinned; and in the viſible and remarkable judgments, which he has inflicted upon notorious offenders in this life, 2 Pet. ii. 4, 5, 6.

Queſt. 9. *What was the higheſt diſplay of God's holineſs, and deteſtation of ſin?*

Anſw. His hiding his face from his own beloved ſon, as bearing our iniquity, Matth. xxvii. 46.

Queſt. 10. *What is the greateſt oppoſite of the holineſs of God?*

Anſw. Sin; therefore called that abominable thing which God hates, Jer. xliv. 4.

Queſt. 11. *How doth God hate ſin?*

Anſw. He hates it neceſſarily, and with a perfect hatred, Pſalm v. 4, 5, 6.

Queſt. 12. *Since God thus hates ſin, how doth his permiſſion thereof conſiſt with his holineſs?*

Anſw. It fully conſiſts therewith, in regard his permiſſion of ſin hath no influence upon the commiſſion thereof, which entirely flows from the free will of the ſinner, Jam. i. 13, 14. Beſides, God thereby takes occaſion to give a brighter diſplay of his holineſs and deteſtation of ſin, than though *Adam* had continued in innocency, when he ſpared not his own ſon, but gave him unto death on account of it, Rom. viii. 32.

Queſt. 13. *What improvement ought we to make of the holineſs of God?*

Anſw. To give thanks at the remembrance of his holineſs; to proclaim the glory thereof; and to ſtudy holineſs in all manner of converſation, Pſal. xxx. 4. Exod. xv. 11. 1 Pet. i. 15.

Queſt. 14. *How may we know if we have ſuitable impreſſions of God's holineſs?*

Anſw. If we ſtand in awe to offend him, and have an habitual deſire after more conformity unto him, Gen. xxxix. 9. 1 John iii. 3.

Of

Of God's Justice.

Queſt. 1. *What is the juſtice of God?*

Anſw. It is that eſſential attribute of his nature, whereby he is infinitely righteous and equal in himſelf, and in all his ways towards his creatures, Deut. xxxii. 4.

Queſt. 2. *How may the juſtice of God be conſidered?*

Anſw. Either as it relates to himſelf, or to rational creatures.

Queſt. 3. *What is God's juſtice as it relates to himſelf?*

Anſw. It is his making his own glory the fixed and invariable rule of the whole of his procedure, Iſa. xlii. 8. 2 Tim. ii. 13.

Queſt. 4. *What is God's juſtice in relation to rational creatures?*

Anſw. It is his righteous government of them, according to their nature, and the law he hath given them, Rom. ii. 12, 14, 15.

Queſt. 5. *How is it uſually diſtinguiſhed?*

Anſw. Into legiſlative and diſtributive juſtice.

Queſt. 6. *What is* legiſlative *juſtice?*

Anſw. It is his giving moſt holy, juſt, and good laws to rational creatures, commanding and forbidding them, what is fit for them to do, or forbear, Iſa. xxxiii. 22.

Queſt. 7. *Hath man a power to give obedience to theſe laws?*

Anſw. He once had power, but by the fall hath loſt it, Eccl. vii. 29. Rom iii. 23.

Queſt. 8. *How doth it conſiſt with the juſtice of God, to demand that obedience, which man hath not power to give?*

Anſw. God cannot loſe his right to demand obedience to his laws, though man hath loſt his power to give it; eſpecially as man's inability was contracted by his own voluntary apoſtacy and rebellion, Gal. iii. 10.

Queſt. 9.

Queſt. 9. *What is God's* diſtributive *juſtice?*

Anſw. It is his conſtant will, to render to rational creatures their due, according to law, without reſpect of perſons, Job xxxiv. 11. 1 Pet. i. 17.

Queſt. 10. *What are the laws, according to which, God will diſtribute juſtice among men?*

Anſw. They are two; the law of *works* and the law of *faith*: mentioned Rom. iii. 27.

Queſt. 11. *What is underſtood by the law of works, and the law of faith?*

Anſw. By the law of works, is underſtood the covenant of works; and by the law of faith, the covenant of grace.

Queſt. 12. *What is due to the ſinner, in juſtice, according to the law of works?*

Anſw. Death and the curſe; which include all woe and miſery, in time, and through eternity, Rom. vi. 23. Gal. iii. 10.

Queſt. 13. *What is the ſinner's due, according to the law of faith?*

Anſw. Acquittance and acceptance, on account of the ſurety-righteouſneſs imputed to him, and apprehended by faith, Pſalm xxxii. 1, 2. Rom. viii. 1.

Queſt. 14. *Is God juſt in dealing thus with the ungodly ſinner who believes in Chriſt?*

Anſw. Yes: his righteouſneſs is declared in ſo doing, Rom. iii. 25, 26. *Whom God hath ſet forth for a propitiation, through faith in his blood, to declare his righteouſneſs,---that he might be juſt, and the juſtifier of him which believeth in Jeſus.*

Queſt. 15. *Doth God reward the ſincere, though imperfect, obedience of his people to the law, as a rule of life?*

Anſw. In keeping of his commandments there is indeed *great reward*, Pſal. xix. 11.; but then this reward is entirely of free grace, and not of debt: it is not on account of any worth in their obedience, but only on account of what Chriſt hath merited,

merited, by his obedience to the death, Rom. iv. 4, 5. and xi. 6. 1 Pet. ii. 5.

Queſt. 16. *How is this kind of juſtice called?*

Anſw. Remunerative or rewarding juſtice, Pſal. lviii. 11.——*Verily, there is a reward for the righteous.*

Queſt. 17. *Is not God's taking vengeance on tranſgreſſors, a righteous act of juſtice?*

Anſw. Yes: for every tranſgreſſion and diſobedience receives a juſt recompence of reward, Heb. ii. 2. *It is a righteous thing to recompence tribulation to them that trouble you,* 2 Theſſ. i. 6. Hence ſays the ſame apoſtle, Rom. iii. 5, 6.——*Is God unrighteous who taketh vengeance?——God forbid: for then how ſhall God judge the world?*

Queſt. 18. *How is this juſtice of God called?*

Anſw. Vindictive or puniſhing juſtice, Acts xxviii. 4.

Queſt. 19. *What is* vindictive *juſtice?*

Anſw. It is God's inflicting the puniſhment upon ſin, which is threatened in the law, Gen. ii. 17. Ezek. xviii. 4.

Queſt 20. *Could God, of his own free will have pardoned ſin, without a ſatisfaction to his juſtice?*

Anſw. No: for he hath declared, that in *forgiving iniquity, tranſgreſſion and ſin,* he *will by no means clear the guilty,* namely, without a ſatisfaction, Exod. xxxiv. 7.

Queſt. 21. *How do you prove that vindictive, or puniſhing juſtice, is eſſential to God?*

Anſw. From the infinite holineſs of God, who cannot but hate, and conſequently puniſh ſin, Hab. i. 12, 13.; from his faithfulneſs in the threatening, Gen. ii. 17. Pſal. xcv. 11.; from the remarkable judgments that have been inflicted on ſinners in this life, Jude ver. 5, 7.; and from the ſufferings and death of God's only begotten Son, whom he would ſurely have ſpared, if there had been any other

other poſſible way of pardoning ſin, but through his ſatisfaction, Matth. xxvi. 42. 2 Cor. v. 21.

Queſt. 22. *What improvement ought we to make of the juſtice of God, as glorified by the ſatisfactory death of his own ſon?*

Anſw. To plead the perfect ſatisfaction thereof by the ſurety, as the honourable channel, in which we expect all mercy and grace to flow plentifully unto us, as the Pſalmiſt did, Pſalm xxv. 11, *For thy* NAME'S SAKE, *O Lord, pardon mine iniquity, for it is great.*

Of GOD'S GOODNESS.

Queſt. 1. *What is the goodneſs of God?*

Anſw. It is that eſſential property of his nature, whereby he is infinitely good in himſelf, and the author and fountain of all good to others, Pſal. cxix. 68.

Queſt. 2. *How may the goodneſs of God be diſtinguiſhed?*

Anſw. Into his abſolute and relative goodneſs.

Queſt. 3. *What is his* abſolute *goodneſs?*

Anſw. It is the eſſential goodneſs of his nature, without conſidering it as relating to the creatures, Matth. xix. 17.——*There is none good but one, that is God.*

Queſt. 4. *What is his* relative *goodneſs?*

Anſw. It is the relation that his goodneſs bears unto the creatures; both in the propenſity of his nature to do them good, and in the actual manifeſtation and communication of the bleſſings of his bounty unto them, in creation, providence, and redemption, Exod. xxxiii. 19. and xxxiv. 6, 7.

Queſt. 5. *How is the goodneſs of God manifeſted in the work of creation in general?*

Anſw. In giving being to his creatures, when he ſtood in no need of them, being infinitely happy in himſelf, though no creature had ever been made; and

and in making all the creatures very good, Pſal. xvi. 2. Gen. i. 31.

Queſt. 6. *How is the goodneſs of God diſplayed in the creation of man in particular?*

Anſw. In making him after his own image; furniſhing the world with ſuch a variety of creatures for his uſe; giving him dominion over them; and in entering into covenant with him, Gen. i. 27, 28. and ii. 16, 17.

Queſt. 7. *How is the goodneſs of God manifeſted in his providence?*

Anſw. In preſerving his creatures, and making bountiful proviſion for them, Pſal. cxlv. 9, 15, 16.

Queſt. 8. *How is this goodneſs diſtinguiſhed?*

Anſw. Into common and ſpecial goodneſs.

Queſt. 9. *What is his* common *goodneſs?*

Anſw. His diſpenſing the good things of this life, promiſcuouſly, among his creatures, Matth. v. 45. *---He maketh his ſun to riſe on the evil and on the good; and ſendeth rain on the juſt and on the unjuſt.*

Queſt. 10. *Is God good even to the wicked who are his enemies?*

Anſw. Yes: for he not only provides for them, *filling* their *hearts with food and gladneſs*, Acts xiv. 17.; but exerciſes long-ſuffering patience towards them, and affords ſuch of them, as are within the viſible church, the means of ſalvation, Rom. ii. 4. Acts xiii. 26.

Queſt. 11. *What is the* ſpecial *goodneſs of God?*

Anſw. It is his diſtinguiſhing love to a certain number of mankind loſt, manifeſted in their redemption through Chriſt, Rev. v. 9.

Queſt. 12. *Wherein doth the goodneſs of God appear in the work of redemption?*

Anſw. Both in the contrivance and execution thereof.

Queſt. 13. *How doth the goodneſs of God appear in the* contrivance *of redemption?*

Anſw. In

Anſw. In remembring us in our low eſtate; laying our help on his own Son, the mighty one; and in ſetting him up as a new-covenant head from everlaſting, Pſal. cxxxvi. 23. and lxxxix. 19. Prov. viii. 23.

Queſt. 14. *How doth it appear in the* execution *of our redemption?*

Anſw. In ſending his Son to aſſume our nature, and therein to fulfil all righteouſneſs for us; and on the foundation of that righteouſneſs, giving us his holy Spirit, peace, pardon, and every good thing, from a cup of cold water to a ſeat with him in his throne, John iii. 16. and xiv. 16. Pſal. lxxxiv. 11. Rom. viii. 32.

Queſt. 15. *What are the ſtreams in which the ſpecial goodneſs of God doth flow out?*

Anſw. In the ſtreams of love, grace, and mercy, according to his name, Exod. xxxiv. 6.——*The Lord, the Lord God, merciful and gracious*, etc.

Queſt. 16. *What is the difference betwixt the love, grace, and mercy of God?*

Anſw. They are much the ſame, only love conſiders the ſinner ſimply as God's creature; grace views him as ill-deſerving; and mercy, through a ſatisfaction, reſpects him as in miſery.

Queſt. 17. *Who are the objects of God's ſpecial goodneſs?*

Anſw. His choſen ones, Pſal. cvi. 4, 5.—*O viſit me with thy ſalvation, that I may ſee the* GOOD OF THY CHOSEN.

Queſt. 18. *Can this ſpecial goodneſs of God be expreſſed in words?*

Anſw. No: for, *eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him*, 1 Cor. ii. 9. And, Pſal. xxxi. 19. *O! how great is thy goodneſs which thou haſt laid up for them that fear thee!*

Queſt. 19. *Where is this goodneſs of God* laid up?

Anſw. It is laid up in Chriſt, who hath received the gifts of God's goodneſs for men, Pſal. lxviii. 18.; and in whom it hath pleaſed him that all fulneſs ſhould dwell, Col. i. 19.; and who, therefore, is ſet up to be bleſſings for ever, Pſal. xxi. 6. *Margin.*

Queſt. 20. *How is this goodneſs* laid out *and brought near to us?*

Anſw. It is laid out in the exceeding great and precious promiſes, and brought near in the full, free, and unhampered offer of the goſpel, 2 Pet. i. 4. Mark xvi. 15.

Queſt. 21. *How are we ſavingly intereſted in all this goodneſs?*

Anſw. By faith, receiving and reſting upon Chriſt alone for ſalvation, as he is freely offered in the goſpel, John i. 12. 1 Cor. iii. 22, 23.

Queſt. 22. *What are the properties of this goodneſs?*

Anſw. It is ſeaſonable goodneſs, Heb. iv. 16.; it is ſoul-ſatisfying, Pſalm cvii. 9; and it is immutable and everlaſting, Pſalm lii. 1.

Queſt. 23. *What improvement ought we to make of the goodneſs of God?*

Anſw. We ought to *praiſe the Lord for his goodneſs, and for his wonderful works to the children of men*; to rejoice in his goodneſs; to be influenced to repentance from the conſideration thereof; and to imitate God therein, Pſalm cvii. 8. 2 Chron. vi. 41. Rom. ii. 4. Heb. xiii. 16.

Of GOD'S TRUTH.

Queſt. 1. *What is the truth of God?*

Anſw. It is that eſſential perfection of his nature, whereby he cannot but fulfil and accompliſh whatever he hath ſpoken; or do as he has ſaid, Numb. xxiii. 19. Micah vii. 20. Tit. i. 2.

Queſt. 2. *What is it that this perfection of God has a ſpecial relation unto?*

Anſw. To the revelation of his will in his word: hence

hence the whole ſcripture is infallible truth; *one jot, or one tittle, ſhall in no ways paſs* therefrom, *till all be fulfilled*, Matth. v. 18. For, *the word of the Lord endureth for ever*, 1 Pet. i. 25.

Queſt. 3. *What is God's truth, as reſpecting his word, commonly called?*

Anſw. His faithfulneſs or veracity, Heb. x. 23. ——*He is faithful that promiſed.*

Queſt. 4. *To what is the truth and faithfulneſs of God oppoſed?*

Anſw. To all change of mind, and to all lying and diſſimulation, Job xxiii. 13. *He is of one mind, and who can turn him?* Heb. vi. 18.——It is *impoſſible for God to lye.*

Queſt. 5. *Can there be any inconſiſtency in his words?*

Anſw. No: for truth always hangs with itſelf, and he *keepeth truth for ever*, Pſalm cxlvi. 6.

Queſt. 6. *Can he poſſibly forget what he has ſaid?*

Anſw. No ſurely: for, *he will be ever mindful of his covenant*, Pſalm cxi. 5.

Queſt. 7. *Wherein is the truth and faithfulneſs of God manifeſted?*

Anſw. In the exact accompliſhment of his promiſes, and certain execution of his threatenings, Joſh. xxiii. 14. Zech. i. 6.

Queſt. 8. *How do we give God the honour of his truth and faithfulneſs?*

Anſw. By faith, which ſets to the ſeal that God is true, and judges him faithful who hath promiſed, John iii. 33. Heb. xi. 11.

Queſt. 9. *By what ſin is this attribute of God moſt diſhonoured?*

Anſw. By the ſin of unbelief, which makes God a liar, becauſe it believes not *the record that God gave of his Son*, 1 John v. 10.

Queſt. 10. *What record doth God give of his Son?*

Anſw. *This is the record, that God hath given to us eternal life, and this life is in his Son*, 1 John v. 11.

Queſt. 11. *To whom is this record given?*

Anſw. To all the hearers of the goſpel, as a ground of faith, Mark xvi. 15. *Go ye into all the world, and preach the goſpel to every creature.* Acts ii. 39. *The promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.*

Queſt. 12. *How doth it appear, that this record is given, as a ground of faith, to all the hearers of the goſpel?*

Anſw. If it were not ſo, it were impoſſible that unbelievers, under the goſpel, could make God a liar; for, if they have no concern in this record, and are not bound to believe it with application to themſelves, their rejecting of it could not be their ſin; becauſe, *where no law is, there is no tranſgreſſion,* Rom. iv. 15.

Queſt. 13. *If the record, or promiſe of a God of truth, be made to every one of the hearers of the goſpel, is not God in that caſe, obliged to fulfil it to every one?*

Anſw. By no means: becauſe the unbeliever rejects the promiſe, and will have no benefit by it, Pſalm lxxxi. 10,—13.

Queſt. 14. *By what example, in ſcripture, may this be illuſtrated?*

Anſw. By the example of the promiſe of *Canaan,* made indefinitely to all *Iſrael* who came out of *Egypt,* Exod. vi. 6, 8.; yet many of them *could not enter in becauſe of unbelief,* Heb. iii. 19.: even ſo, the promiſe of eternal life is made to all the hearers of the goſpel; yet many of them come ſhort of it, becauſe *the word preached did not profit them, not being mixed with faith in them that heard it,* Heb. iv. 1, 2.

Queſt. 15. *What then is the deplorable caſe of unbelievers under the goſpel?*

Anſw. They

Anſw. They are condemned already, and the wrath of God abideth on them, John iii. 18, 36.

Queſt. 16. *What improvement ought we to make of the truth and faithfulneſs of God?*

Anſw. We ought to chooſe the way of truth, walk in it, and bear witneſs for it before the world; to praiſe God for his truth, and truſt him on his word, without ſtaggering at the promiſe through unbelief, Pſal. cxix. 30. 3 John ver. 4. Heb. x. 23. Pſal. cxxxviii. 2. Rom. iv. 20.

5. QUEST. *Are there more Gods than one?*

ANSW. There is but one only, the living and true God.

Queſt. 1. *How doth it appear from ſcripture, that there is but one true God?*

Anſw. From Deut. vi. 4. *Hear, O* Iſrael, *the Lord our God is one Lord,* Chap. xxxii. 39. Iſa. xlv. 22. and ſeveral other ſcriptures.

Queſt. 2. *How doth reaſon demonſtrate this truth, that there is but one God?*

Anſw. Reaſon ſays, that there is but one firſt cauſe and ultimate end of all things; and that there cannot be two or moe, infinite, eternal, and unchangeable beings.

Queſt. 3. *How may the unity of the divine eſſence be proved from his omnipotence?*

Anſw. Becauſe he could not be omnipotent, if any other could oppoſe or reſiſt him, Job ix. 12.

Queſt. 4. *How may it be proved from his government of the world?*

Anſw. There could not be an uniform governing of all things in the world, to one certain end, if the infinitely wiſe governor, who is at the helm, were not one only.

Queſt. 5. *How are the perfections of God expreſſed in ſcripture for proving the unity of the divine eſſence?*

Anſw. They are expreſſed in the *abſtract*; for inſtance, God is ſaid to be *light*, to be *love*, to be *ſtrength*, 1 John i. 5. and iv. 8. 1 Sam. xv. 29.: all which, and the like abſtract properties, plainly denote, that God is *one only*.

Queſt. 6. *Is God compounded of the ſeveral perfections of his nature, as the* Socinians *ſpeak?*

Anſw. By no means: for, all the ſeveral attributes of God, are but the one infinite perfection of his moſt ſimple and uncompounded nature; which infinite perfection, becauſe of our weakneſs, is deſcribed by parts, according to the ſeveral objects about which it is converſant.

Queſt. 7. *Are the vaſt variety of the divine decrees any argument againſt the divine unity?*

Anſw. No: becauſe the decrees are various, only with reſpect to the different objects and effects to which they extend, but not with reſpect to the act of the divine will, which is but one.

Queſt. 8. *Are there not ſeverals in ſcripture who are called Gods?*

Anſw. Yes: angels are ſo called, Pſal. xcvii. 7.; magiſtrates, Pſal. lxxxii. 6.; and the idols of the heathen nations, Pſal. lxxxi. 9.

Queſt. 9. *In what ſenſe are all theſe called Gods?*

Anſw. Angels are called Gods, becauſe of the excellency of their natures, power, and wiſdom; magiſtrates, becauſe they are God's deputies for government and juſtice among men; and idols are called Gods, becauſe blinded and brutiſh men honour them as ſuch, though there are none *among the vanities of the* Gentiles *that can cauſe rain*, Jer. xiv. 22.

Queſt. 10. *Why is Satan called the God of this world*, 2 Cor. iv. 4.?

Anſw. Becauſe

Anſw. Becauſe he reigns and rules over the greateſt part the world, as his ſervants and ſlaves; for, he is the *ſpirit that worketh in the children of diſobedience*, Eph. ii. 2.

Queſt. 11. *Why are covetous men called idolaters*, Eph. v. 5.?

Anſw. Becauſe the world has that room in their hearts which God ſhould have.

Queſt. 12. *What may we learn from God's being* one only?

Anſw. To be aware of miſtaken notions of him, as if he were partly in heaven, and partly on earth; for he is ſo much one, that he is wholly every-where preſent. Jer. xxiii. 24.

Queſt 13. *Why is this one only God ſaid to be the* living *God?*

Anſw. Becauſe he has life eſſentially in himſelf, and is the author and giver of that life that is in any living creature; and likewiſe in oppoſition to dead and dumb idols. John v. 26. Acts xvii. 28. Pſalm cxv. 4, 5, 6, 7.

Queſt. 14. *Why is he called the* true *God?*

Anſw. In oppoſition to all falſe and imaginary Gods, Jer. x. 10, 11.

Queſt. 15. *Why are* living *and* true *put together in the* anſwer?

Anſw. Becauſe they are inſeparably conjoined in the infinitely perfect nature of God. He who is the living God, is the only true God; and the true God, the only living God. 1 Theſſ. i. 9.

Queſt. 16. *What may we learn from his being the living God?*

Anſw. To preſent our bodies a living ſacrifice, holy, acceptable to God, which is our reaſonable ſervice, Rom. xii. 1.

Queſt. 17. *What may we learn from his being the only true God?*

Anſw. To worſhip him in ſpirit and in truth becauſe

becauſe he deſires truth in the inward parts; and likewiſe to beware of ſetting up an idol, or regarding any iniquity in our hearts, otherwiſe he will not hear us, John iv. 24. Pſalm lxxxvi. 9, 10. and li. 6. and lxvi. 18.

6. QUEST. *How many perſons are there in the Godhead?*

ANSW. There are three perſons in the Godhead, the Father, the Son, and the Holy Ghoſt; and theſe three are one God, the ſame in ſubſtance, equal in power and glory.

Queſt. 1. *Whence is it, that this article of our holy religion has been ſo much oppoſed by adverſaries, in every period of Chriſtianity?*

Anſw. Becauſe the devil, and his inſtruments, know very well, that the whole of the Chriſtian religion is founded on this article.

Queſt. 2. *How doth it appear that this doctrine of the trinity is ſo fundamental?*

Anſw. Becauſe, if this foundation be deſtroyed, the whole glorious fabric of man's redemption, as to the contrivance, purchaſe and application thereof, falls to the ground.

Queſt. 3. *What is the meaning of the word* TRINITY, *ſo commonly uſed in expreſſing this doctrine?*

Anſw. It ſignifies the ſame with TRI-UNITY, or *three in one*; that is, three diſtinct perſons, in one and the ſame individual and numerical eſſence, 1 John v. 7.

Queſt. 4. *Is not a trinity of perſons, in the divine eſſence, an unſearchable myſtery?*

Anſw. Yes: and ſo is every perfection of God, which infinitely tranſcends our thoughts, and finite capacities, Col. ii. 2. Job xi. 6, 7, 8, 9.

Queſt. 5. *Is*

Queſt. 5. *Is it not unreaſonable to require a belief of what we cannot underſtand?*

Anſw. It is not at all unreaſonable in matters that are intirely ſupernatural; but, on the contrary, it is the higheſt reaſon we ſhould believe what God ſays of himſelf, and of the manner of his own ſubſiſtence: beſides, it is the peculiar office of faith to ſubject our reaſon to divine revelation, John xx. 31. Heb. xi. 1.

Queſt. 6. *How far hath God revealed this myſtery in his word?*

Anſw. So far as to tell us, that *there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one,* 1 John v. 7. Or, as our *Confeſſion* expreſſeth it, "In the "unity of the God-head there be three perſons, "of one ſubſtance, power, and eternity; God the "Father, God the Son, and God the Holy Ghoſt." Matth. iii. 16, 17. and xxviii. 19. 2 Cor. xiii. 14.

Queſt. 7. *What is meant by the word* Godhead?

Anſw. The divine nature or eſſence, Rom. i. 20. compared with Gal. iv. 8.

Queſt. 8. *What is meant by a* perſon *in the Godhead?*

Anſw. A complete, intelligent, and individual ſubſiſtence, which is neither a part of, nor ſuſtained by any other; but is diſtinguiſhed by an incommunicable property in the ſame undivided eſſence.

Queſt. 9. *Has each perſon then a diſtinct nature, or eſſence, of his own?*

Anſw. No: but the ſame divine nature, or eſſence, is common to all the three glorious perſons, 1 John v. 7.—*theſe three are one*; not only united in will and affection, but in one and the ſame common nature, or eſſence; it being the tranſcendent and incommunicable property of the divine nature, to reſide in moe perſons than one.

Queſt. 10. *What*

Queſt. 10. *What was the hereſy of the* Sabellians *and* Tritheiſts, *in oppoſition to this fundamental doctrine of the trinity?*

Anſw. The *Sabellians* maintained, that there is but one perſon in the trinity under three different names; the *Tritheiſts*, that the three perſons are three Gods.

Queſt. 11. *Is the word* PERSON, *as applied to this myſtery, made uſe of in ſcripture?*

Anſw. Yes: for the Son is ſaid to be the *expreſs image* of the Father's *perſon*, Heb. i. 3.

Queſt. 12. *How do you prove that there are three perſons in the Godhead?*

Anſw. From the inſtitution of baptiſm, Mat. xxviii. 19; from the apoſtolical bleſſing, 2 Cor. xiii. 14.; from *John*'s ſalutation to the ſeven churches, Rev. i. 4, 5.; and from the baptiſm of Chriſt, Matth. iii. 16, 17.; where the Father is manifeſted by a voice from heaven, the Son by his bodily appearance on earth, and the Holy Ghoſt by his lighting on him in the ſhape of a dove.

Queſt. 13. *How is it further evident that they are three diſtinct perſons?*

Anſw. From the diſtinct capacities in which they are repreſented to act; for, in the work of redemption, we find in ſcripture, the Father *ordaining*, the Son *purchaſing*, and the Holy Ghoſt *applying* it, Iſa. xlii. 1. Gal. iv. 4. John xvi. 14. 1 Pet. i. 2. Tit. iii. 4, 5, 6. 2 Theſſ. ii. 13, 14.

Queſt. 14. *How are the perſons in the Godhead diſtinguiſhed from each other?*

Anſw. By their perſonal properties, which are incommunicable to each other.

Queſt. 15. *What is the perſonal property of the Father?*

Anſw. To beget the Son, and that from all eternity, Heb. i. 5. Pſalm ii. 7.

Queſt. 16. *What is the perſonal property of the Son?* *Anſw.* To

Anſw. To be eternally begotten of the Father, John i. 14.—*We beheld his glory, the glory as of the only begotten of the Father.*

Queſt. 17. *What is the perſonal property of the Holy Ghoſt?*

Anſw. To proceed eternally from the Father and the Son, John xv. 26. *When the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me.*

Queſt. 18. *How doth it appear that the Holy Ghoſt proceedeth from the Son, as well as from the Father, when it is not expreſly affirmed that he doth ſo, in the above text?*

Anſw. Becauſe he is called *the Spirit of the Son,* Gal. iv. 6.; *the Spirit of Chriſt,* Rom. viii. 9.: the Spirit is ſaid to receive all things from Chriſt, John xvi. 14, 15; to be ſent by him, John xv. 26.; and the Father is ſaid to ſend him in Chriſt's name, John xiv. 26.: from all which, it may be ſafely gathered, that he proceedeth from the Son, as well as from the Father.

Queſt. 19. *What is the difference betwixt a* perſonal *and an* eſſential *property?*

Anſw. A *perſonal* property is peculiar to one of the perſons only, but an *eſſential* property is common to them all.

Queſt. 20. *Why are the perſonal properties called* incommunicable?

Anſw. Becauſe each of them is ſo proper to one of the perſons in the trinity, that it cannot be affirmed of any of the other two.

Queſt. 21. *Is it the divine eſſence that begets, is begotten, or proceeds?*

Anſw. No: for theſe are not eſſential but perſonal acts. It is the Father, who begets the Son; the Son, who is begotten of the Father; and the Holy Ghoſt, who proceeds from both.

Queſt. 22. *Are*

Queſt. 22. *Are the terms,* neceſſary exiſtence, ſupreme Deity, *and the title of the* only true God, *eſſential or perſonal properties?*

Anſw. They are eſſential properties of the divine nature, and ſo common to all the perſons of the adorable trinity, who have all the ſame eſſence, wholly, equally, and eternally.

Queſt. 23. *May the above terms be taken, or are they by ſound authors taken, in a ſenſe that includes the perſonal property of the Father, and ſo not belonging to the Son and Holy Ghoſt?*

Anſw. They may not, and never are, by ſound authors, taken in that ſenſe; for this would be to make the Son and Holy Ghoſt inferior to, and dependent upon the Father, for being or exiſtence, which is the very ſoul of *Arianiſm.*

Queſt. 24. *Doth not the Father, being called the* firſt; *the Son, the* ſecond; *and the Holy Ghoſt, the* third *perſon in the Godhead, imply an inequality or preference of one perſon to another?*

Anſw. Theſe are only terms of mere order, and imply no preference or priority, either of nature, excellency, or duration; and therefore we find in ſcripture, that ſometimes the Son is named before the Father, as in 2 Cor. xiii. 14. Gal. i. 1.; and ſometimes the Spirit before the Son, as in Rev. i. 4, 5.

Queſt. 25. *Are not each of theſe glorious perſons truly and properly God?*

Anſw. Each of theſe perſons is God, in the true and proper ſenſe of the word, though none of them can be called the *Deity,* excluſively of the reſt, in regard the *Deity,* being the ſame with the *divine nature,* or *eſſence,* is common to them all.

Queſt. 26. *But does not our Lord ſay, that the Father is the* only true God, *John* xvii. 3. This is life eternal, that they might know thee the only true God? *Anſw.* Our

Anſw. Our Lord does not ſay, that the *Father only* is the true God, excluſive of the other perſons of the trinity; but that he is the *only true God* (as each of the other perſons is) in oppoſition to idols, or gods, falſly ſo called.

Queſt. 27. *How doth it appear that the Father is God?*

Anſw. From his being expreſly ſo called every where in ſcripture; particularly, Rom. xv. 6. 2 Cor. i. 3. Gal. i. 3. Eph. i. 3. etc.

Queſt. 28. *Is it proper to ſay, that the Father is the* fountain of the Deity?

Anſw. The expreſſion is dangerous, and now uſed by adverſaries in an unſound ſenſe, to exclude ſelf exiſtence and independency from the Son and Holy Ghoſt, and therefore to be avoided.

Queſt. 29. *How doth it appear from ſcripture, that Chriſt, the Son is truly and properly the ſupreme God, equal with the Father?*

Anſw. From the ſame names, attributes, works, and worſhip aſcribed to him in ſcripture, as are aſcribed unto the Father, and in as full and ample a ſenſe.

Queſt. 30. *What are the* names *aſcribed to Chriſt that prove him to be equal with the Father?*

Anſw. He is expreſly called *God* John i. 1.; *the great God,* Tit. ii. 13.; *the mighty God,* Iſa. ix. 6.; *the true God,* 1 John v. 20.; *the only wiſe God,* Jude ver. 25.; and JEHOVAH, which is a name never aſcribed to any, in ſcripture, but the living and true God. Jer. xxiii. 6. Pſalm lxxxiii. 18.

Queſt. 31. *What are the* divine attributes *aſcribed unto Chriſt, that prove him to be the ſupreme God?*

Anſw. Eternity, in the ſtrict and proper ſenſe of the word, Micah v. 2.; unchangeableneſs, Heb. xiii. 8.; omniſcience, John xxi. 17.; omnipotence, for he calls himſelf *the Almighty,* Rev. i. 8.;

i. 8.; omnipreſence, *Lo*, ſays he, *I am with you alway, even unto the end of the world*, Matth. xxviii. 20.; and ſupremacy, Rom. ix. 5.

Queſt. 32. *What are theſe* works *which manifeſt Chriſt to be the true God?*

Anſw. The creating and preſerving of all things, Col. i. 16, 17.; the obtaining eternal redemption for us, Heb. ix. 12; the working of miracles by his own power, Mark v. 41.; the forgiving of ſins, Mark ii. 5.; the raiſing of the dead at the laſt day, John v. 28, 29.; and his judging the world, Rom. xiv. 10.

Queſt. 33. *What is that* worſhip *aſcribed unto Chriſt, which proves him to be the ſupreme God?*

Anſw. The ſame divine worſhip and adoration that is given unto the Father, John v. 23.; we are commanded to believe in him equally with the Father, John xiv. 1.; and we are baptized in his name, as well as in the name of the Father, Matth. xxviii. 19.

Queſt. 34. *In what ſenſe does Chriſt ſay*, John xiv. 28, My father is greater than I?

Anſw. He does not ſpeak in that place of his *nature*, as God, but of his *office*, as Mediator; in which reſpect he is the Father's *ſervant*, Iſa. xl. 1.

Queſt. 35. *How do you prove the ſupreme Deity of the Holy Ghoſt?*

Anſw. From the ſame arguments whereby the Deity of the Son was proved; for, (1.) He is expreſly called God, Acts v. 3, 4. (2.) Attributes, which are peculiar only to God, are aſcribed unto him, Heb. ix. 14. 1 Cor. ii. 10 Luke ii. 26. Pſalm cxxxix. 7. (3.) Works, which can be accompliſhed by none but God, are performed by him, Pſalm xxxiii. 6. Job xxvi. 13. Luke i. 35. 2 Pet. i. 21. John xvi. 13. Rom. xv. 16. (4.) The ſame divine worſhip is paid to him, as to the Father and Son, Matth. xxviii. 19. 2 Cor xiii. 14.

Queſt. 36.

Queſt. 36. *Could the trinity of perſons, in the unity of eſſence, have been diſcovered by the light of nature?*

Anſw. By no means: for then it would be no myſtery, ſeeing divine myſteries are ſuch ſecrets, as the wiſdom of man could never have found, out, Matth. xi. 27. 1 Cor. i. 21. and ii. 9, 10, 14.

Queſt. 37. *Is it lawful to explain this myſtery by natural ſimilitudes?*

Anſw. No: for there is no ſimilitude amongſt all the creatues, that has the remoteſt reſemblance to this adorable myſtery of the *three-one* God. By making ſimiles or compariſons of this kind, men have become vain in their imaginations, and their fooliſh minds have been darkened, Rom. i. 21,---26.: and therefore as this doctrine is entirely a matter of faith, it becomes us to adore it, without prying curiouſly into what is not revealed.

Queſt. 38. *Doth the aſſerting of three perſons in the Godhead, with diſtinct perſonal properties, infer any ſeparation, or diviſion, in the divine eſſence?*

Anſw. No: for the perſons in the Godhead are not ſeparated, but *diſtinguiſhed* from one another, by their perſonal properties. As the unity of the eſſence doth not confound the perſons, ſo neither doth the diſtinction of perſons imply any diviſion of the eſſence, 1 John v. 7.

Queſt. 39. *Can any worſhip God aright, without the faith of this myſtery of the trinity?*

Anſw. No: *for, he that cometh to God, muſt believe that he is,* Heb. xi. 6.; namely, that he is God, Father, Son, and Holy Ghoſt.

Queſt. 40. *How is our worſhip to be directed to this* three-one *God?*

Anſw. We are to worſhip the Father, in Chriſt the Son, by the Spirit; and thus when we pray,

we are to aſk the Father, in the name of the Son, by the Holy Ghoſt, Eph. ii. 18. and v. 20.

Queſt. 41. *Will not this myſtery be more fully known and diſplayed in heaven?*

Anſw. Yes: for, ſays Chriſt, *at that day ye ſhall know, that I am in my Father*, John xiv. 20. See alſo 1 Cor. xiii. 12. 1 John iii. 2.

Queſt. 42. *What comfortable inſtruction may we learn from this doctrine of the trinity?*

Anſw. That the gift of eternal life, in the promiſe and offer of the goſpel, to ſinners of mankind, is atteſted by the three famous witneſſes in heaven, who are above all exception; and conſequently that a portion, infinitely rich, is inſured by the covenant of grace to all them that believe, when it makes over all the three perſons to them, as their God, 1 John v. 7, 11. Jer. xxxi. 33.

Queſt. 43. *What is the duty of the judicatures of the church, with reference to* Arians, Socinians, *and* Deiſts, *who deny this fundamental doctrine of the trinity?*

Anſw. It is their duty, *after the firſt and ſecond admonition*, to *reject* them as heretics, Tit. iii. 10.

7. QUEST. *What are the decrees of God?*

ANSW. The decrees of God, are his eternal purpoſe, according to the counſel of his will, whereby, for his own glory, he hath fore-ordained whatſoever comes to paſs.

Queſt. 1. *What do you underſtand by a divine decree?*

Anſw. The purpoſe of God, or the counſel of his

his will, concerning all future events, Eph. i. 11. Iſa. xliv. 7.

Queſt. 2. *What doth the word* counſel, *as aſcribed unto God, import?*

Anſw. Not the receiving the knowledge of things from another, or in the way of ſtudy and adviſement, as among men, but the eternity, wiſdom, and immutability of his determinations, Pſalm xxxiii. 11. Prov. xix. 21.

Queſt. 3. *Doth the ſcripture ſpeak expreſly of God's decrees?*

Anſw. Yes; in many places: ſuch as, Pſalm ii. 7. Job xxviii. 26. and xxxviii. 10. Iſa. x. 22. Jer. v. 22. etc.

Queſt. 4. *Whether, by the decrees of God, are we to underſtand the things decreed, or the act decreeing?*

Anſw. The act decreeing or diſcerning.

Queſt. 5. *Is the decreeing act of God one ſimple act only?*

Anſw. Yes; becauſe of the perfect oneneſs or ſimplicity of his nature, on account whereof he could not but decree all things at once; and becauſe of his immutability.

Queſt. 6. *Why then do we ſpeak of the divine decrees as various or many?*

Anſw. Becauſe of the many objects which the decreeing act of God doth reſpect: the things decreed are many, but the act decreeing is but one only.

Queſt. 7. *What are the properties of the divine decrees?*

Anſw. That they are eternal, moſt wiſe, abſolute, and unchangeable.

Queſt. 8. *How do you prove the decrees of God to be eternal?*

Anſw. The decrees of election, and publiſhing the goſpel, are eternal, as is evident from Eph. i.

4. and 1 Cor. ii. 7.; and therefore all other decrees muſt be eternal likeways, becauſe he decreed all things at once by one ſimple act, Acts xv. 18.

Queſt. 9. *Wherein does the wiſdom of God's decrees appear?*

Anſw. In the beautiful order wherein they are executed, Mark vii. 37.

Queſt. 10. *Whether are the divine decrees conditional or abſolute?*

Anſw. They are intirely abſolute, depending upon no condition without God himſelf, but upon his own good pleaſure allenarly, Eph. i. 9, 11. Matth. xi. 26.

Queſt. 11. *Are there not means whereby the decrees of God are executed?*

Anſw. Yes: but theſe means are decreed as well as the end, 2 Theſſ. ii. 13.

Queſt. 12. *How doth it appear from ſcripture that the means and the end are connected in the decree?*

Anſw. From the preſervation of *Paul*, and thoſe who were with him, in the ſhip: God had decreed to preſerve them all, Acts xxvii. 24. yet lawful means were to be uſed; the ſhip-men muſt not get leave to flee out of the ſhip, otherwiſe the reſt cannot be ſaved, as *Paul* tells the centurion and the ſoldiers, ver. 31.

Queſt. 13. *What is the difference betwixt the means of execution, and decreeing conditionally?*

Anſw. The means of execution are ſtated in the decree; but to decree a thing conditionally, is to decree it upon an uncertain event, which may, or may never take place.

Queſt. 14. *What is the abſurdity of conditional decrees?*

Anſw. They make the will of God, which is the firſt cauſe, to depend upon the will of the creature; and they plainly ſuppoſe, that either God is ignorant of

of the event, or incapable to accompliſh it, or that he has determined nothing certainly about it; all which are blaſphemouſly abſurd.

Queſt. 15. *How doth it appear that the divine decrees are unchangeable?*

Anſw. From ſcripture, Job xxiii. 13. *He is in one mind, and who can turn him?* Iſaiah xlvi. 10.—*My counſel ſhall ſtand, and I will do all my pleaſure:* And from reaſon, becauſe there is no defect of wiſdom, power, and faithfulneſs in God, from whence any change of his will may flow, as is the caſe among men.

Queſt. 16. *Do the abſoluteneſs and immutability of God's decrees, infer that they come to paſs neceſſarily, and that the liberty of the will is thereby deſtroyed?*

Anſw. The abſolute and immutable decree, only infers a *neceſſity of conſequence*, whereby the event cannot but follow upon the decree, becauſe of the immutability of God's will, and the infallibility of his fore-knowledge; but not a *neceſſity of nature*, whereby ſome ſecond cauſes cannot act otherwiſe than they do, as fire cannot but burn.

Queſt. 17. *What is the reaſon why the abſolute decree does not take away the liberty of the will?*

Anſw. Becauſe there is no compulſion, or violence, offered to the will, in the execution of the decree: God ſo determines the event as not to change the nature of things, but ſuffers neceſſary cauſes to act neceſſarily, and rational agents to act freely and voluntarily, with no more conſtraint, than if they were under no ſuch decree; as is evident from the example of *Herod*, *Pilate*, and the *Jews*, when they crucified the Lord of Glory; for what they did, was with full freedom of their will, and yet they did nothing, but what God's *hand and counſel determined before to be done*, Acts iv. 27, 28.

Queſt. 18. *Doth any thing come to paſs in time, but what was decreed from eternity?*

Anſw. No:

Anſw. No: for the very reaſon why any thing comes to paſs in time, is becauſe God decreed it, Eph. i. 11. Acts xv. 18.

Queſt. 19. *Are things that are caſual, or accidental, poſitively decreed?*

Anſw. Yes: as is evident from the inſtances of *Joſeph*'s advancement in *Egypt*; and the not breaking a bone of Chriſt, and many others.

Queſt. 20. *What has the decree of God fixed with reſpect to man's continuance in this world?*

Anſw. It has immoveably fixed the preciſe moment of every one's life and death; with every particular circumſtance thereof.

Queſt. 21. *How may it be proved, that the preciſe moment of every one's death is unalterably fixed in the decree?*

Anſw. From expreſs ſcripture teſtimony, Job xiv. 5. Pſalm xxxix. 4.; from the reaſon given why the *Jews* could not lay hands on Chriſt, namely, *becauſe his hour was not yet come*, John vii. 30.; and from God's numbering the hairs of our head, Matth. x. 30. much more the days and moments of our life.

Queſt. 22. *Were there not* fifteen *years added to* Hezekiah*'s days, after the prophet ſaid to him*, Set thine houſe in order, for thou ſhalt die and not live, Iſaiah xxxviii. 1, 5.?

Anſw. The ſentence of death, by the prophet, was not an intimation of the decree of God, that *Hezekiah* was preſently to die, but of the nature of his diſeaſe, which, according to the ordinary courſe of ſecond cauſes, was mortal, if the power of God did not miraculouſly interpoſe.

Queſt. 23. *How does the decree of God extend to things naturally and morally good?*

Anſw. Effectively, becauſe God is the author and efficient of all good, Phil. ii. 13.

Queſt. 24. *How does it extend to things morally evil?* *Anſw.* Per-

Anſw. Permiſſively and directively only, Acts xiv. 16.

Queſt. 25. *Is the permiſſive decree a bare inactive permitting of evil?*

Anſw. No: it determines the event of the evil permitted, and over-rules it to a good end, contrary to the intention both of the work and worker.

Queſt. 26. *What ſcripture example is there hereof?*

Anſw. God permits *Joſeph*'s brethren to ſell him into *Egypt*, and *Potiphar* to throw him unjuſtly into priſon, and yet over-rules both theſe evils, and makes them means, contrary to the intention both of the work and workers, for executing the decree of his advancement to the greateſt honour, Gen. xlv. 5, 6, 7, 8. and l. 20.

Queſt. 27. *How can the decree of God be permiſſive and efficacious at the ſame time?*

Anſw. It is permiſſive, with reſpect to the *ſinfulneſs* of the action as moral; and efficacious, with reſpect to the *matter* of it as natural.

Queſt. 28. *How do you prove that God cannot be the author of ſin?*

Anſw. From the contrariety of it to his holy nature and law, and the indignation he has manifeſted againſt it, in what Chriſt ſuffered on account of it; for he can never be the author of that whereof he is the avenger.

Queſt. 29. *What is the great end of all God's decrees?*

Anſw. His own glory, Prov. xvi. 4. *The Lord hath made all things for himſelf*; and particularly the glory of his mercy and juſtice, Rom. ix. 22, 23.: and, next to his own glory, the good of the elect, both here and hereafter, Rom. viii. 28.

Queſt. 30. *Who are the ſpecial objects of God's decree?*

Anſw. Angels and men.

Queſt. 31. *What is God's decree concerning angels and men, commonly called* *Anſw.* His

Anſw. His predeſtinating of them.

Queſt. 32. *What is meant by predeſtination*

Anſw. It is God's unchangeable purpoſe or decree, concerning the laſt end, and eternal ſtate of angels and men, 1 Tim. v. 21. Jude ver. 6. Exod. xxxiii. 19. Rom. ix. 11,—24.

Queſt. 33. *Is the preciſe number of angels and men, thus predeſtinated, particularly and unchangeably deſigned?*

Anſw. Yes: their number is ſo certain and definite, that it cannot be either increaſed or diminiſhed, 2 Tim. ii. 19. John xiii. 18.

Queſt. 34. *How is the decree of predeſtination uſually divided?*

Anſw. Into the decree of election and reprobation.

Queſt. 35. *What is God's decree of* election, *as it reſpects men?*

Anſw. It is his chooſing a certain number of mankind, in Chriſt, unto eternal life, and the means thereof, to the praiſe of his glorious grace. Eph. i. 4. 2 Theſſ. ii. 13, 14.

Queſt. 36. *Was it the foreſight of faith, or good works, or perſeverance in either of them, or any other thing whatſoever in the creature, that moved God to make choice of ſome men, and not of others?*

Anſw. By no means; but his mere free grace and love, Eph. i. 6. 12.

Queſt. 37. *What is God's decree of* reprobation, *as it reſpects men?*

Anſw. It is his paſſing by, and ordaining all the reſt of mankind, whom he hath not choſen, to diſhonour and wrath, to be for their ſin inflicted, to the praiſe of the glory of his juſtice, Rom. ix. 17, 18, 22. 1 Pet. ii. 8. Jude ver. 4.

Queſt. 38. *Since God hath appointed the elect unto glory, hath he not alſo fore-ordained all the means thereunto?*

Anſw. Yes:

Anſw. Yes: for they who are elected, being fallen in *Adam*, are redeemed by Chriſt; and free grace reigns, through his righteouſneſs, unto their eternal life, 1 Theſſ. v. 9, 10. Rom. v. 21.

Queſt. 39. *Do the decrees of election and reprobation, import any partiality, or injuſtice, in God?*

Anſw. No more than a potter is eſteemed partial, or injuſt, in making one veſſel to honour, and another to diſhonour, out of the ſame lump of clay, Rom. ix. 20, 21.

Queſt. 40. *Whether is ſin, in the reprobate, the cauſe of their damnation, or of their reprobation?*

Anſw. Their ſin is indeed the cauſe of their damnation, Rom. vi. 23. *The wages of ſin is death*: but the ſovereign will and pleaſure of God is the cauſe of their reprobation, Matth. xi. 25, 26. Rom. ix. 18.

Queſt. 41. *Are the ſecret decrees of God, concerning the eternal ſtate of men, the rule of faith and practice?*

Anſw. No: but the revealed will of God only. Deut. xxix. 29.

Queſt. 42. *Doth not this doctrine of particular election and reprobation limit the general call of the goſpel?*

Anſw. No: for Chriſt's commiſſion is to *go into all the world, and preach the goſpel to every creature*, Mark xvi. 15.; not as they are elect or reprobate, but as they are loſt ſinners of *Adam*'s family, Matth. ix. 13.: therefore all that hear the goſpel have an equal warrant to believe, 1 John iii. 23.

Queſt. 43. *Hath it a tendency to make men careleſs in the uſe of the means of ſalvation?*

Anſw. No: becauſe God hath choſen us to ſalvation, *through ſanctification of the Spirit, and belief of the truth*, 2 Theſſ. ii. 13.

Queſt. 44.

Queſt. 44. *Ought we then to improve the means of ſalvation, without regard to the decree?*

Anſw. We ought no more to regard the decree, in the matter of believing to the ſalvation of our ſouls, than in eating drinking, buying, ſelling, or any other common action of life; becauſe *the ſecret things belong unto the Lord our God, but thoſe things which are revealed belong unto us,* Deut. xxix. 29.

Queſt. 45. *What improvement ought we to make of the doctrine of abſolute election?*

Anſw. We ought thereby to be encouraged to believe in Chriſt, conſidering, that electing love pitches on the chief of ſinners; that it flows not from, nor is founded upon, any condition to be performed by men; and that it contains in it all things pertaining to life and godlineſs, Ezek. xvi. 6. Rom. ix. 11. John xv. 16.

8. QUEST. *How doth God execute his decrees?*

ANSW. God executeth his decrees in the works of creation and providence.

Queſt. 1. *What is the execution of a decree?*

Anſw. It is the actual performance of the thing purpoſed.

Queſt 2. *Who is it that executes the decrees of God?*

Anſw. It is God himſelf; *for of him, and through him, and to him, are all things,* Rom. xi. 36.

Queſt. 3. *Doth not God leave the execution of his decrees to ſecond cauſes?*

Anſw. Whatever uſe God may make of ſecond cauſes, in the execution of his decrees, yet they are all but tools in his over-ruling hand, to bring about his glorious deſigns; they are his ſervants, and muſt do all his pleaſure, Acts iv. 27. 28.

Queſt. 4.

Queſt. 4. *What difference is there between the decrees and the execution thereof?*

Anſw. The decree is an *immanent* act in God, and is nothing elſe but *God decreeing*; but the execution is a *tranſient* act of his infinite power, bringing the thing decreed into an actual exiſtence.

Queſt. 5. *Is there an exact harmony, or correſpondence, between God's decree, and the execution thereof?*

Anſw. When the thing decreed is brought actually into being, it exactly correſponds unto the idea or platform of it in the infinite mind of God; as the tabernacle of *Moſes* anſwered the pattern given of it in the mount, Exod. xxv. 40. 1 Chron. xxviii. 12. Pſal. cxxxix. 16. Eph. i. 3, 4.

Queſt. 6. *Can none of the decrees of God be defeated, or fail of execution?*

Anſw. By no means; the counſel of the Lord ſhall ſtand, and he will do all his pleaſure: *who hath reſiſted his will? None can ſtay his hand, or ſay unto him, What doſt thou?* Iſa. xlvi. 10. Pſal. xxxiii. 11. Rom. ix. 19. Dan. iv. 35.

Queſt. 7. *What are the works of God, wherein his decrees are executed?*

Anſw. They are the works of *creation* and *providence?*

Queſt. 8. *To which of theſe works of God doth* redemption *belong?*

Anſw. To the providence of God, as the moſt glorious part thereof towards men.

Queſt. 9. *What then is the firſt external work of God?*

Anſw. It is creation; by which this world, and all things in it, had their being from God, out of nothing; which, therefore, is called, *the beginning of his ways*, Prov. viii. 22.

Queſt. 10. *What is the difference betwixt God's executing the work of creation and that of providence?*

Anſw. He executed the work of providence intirely without means, by the word of his power; but he executes the works of providence, for ordinary, in the uſe of them.

Queſt. 11. *What may we learn from God's executing his decrees?*

Anſw. That all his promiſes ſhall be punctually accompliſhed, and not one of them fall to the ground, Mark xiii. 31.

9. QUEST. *What is the work of creation?*

ANSW. The work of creation is God's making all things of nothing, by the word of his power, in the ſpace of ſix days, and all very good.

Queſt. 1. *How do you know that the world had a beginning?*

Anſw. The light of nature teaches, that there muſt be a *firſt cauſe:* beſides, *through faith we underſtand that the worlds were framed by the word of God,* Heb. xi. 3. Gen. i. 1.

Queſt. 2. *Might not this world have exiſted from eternity?*

Anſw. No; it is impoſſible: this ſuppoſition is not only contrary to ſcripture, but to common ſenſe and reaſon, which tells us, that what is created, and hath a duration by a ſucceſſion of time, muſt have had a beginning.

Queſt. 3. *From whom did this world receive its being and beginning?*

Anſw. From God only, who is being itſelf, and gives being unto all things, Neh. ix. 6. Job ix. 8.

Queſt. 4. *When did God create this world?*

Anſw. In the beginning of time, Gen. i. 1.

Queſt. 5. *Was there any pre-exiſtent matter out of which God created the world?* *Anſw.* No:

Anſw. No: for, by his powerful word, he called *thoſe things which be not, as though they were: ſo that things which are ſeen, were not made of things which do appear;* that is, of any pre-exiſtent matter, Rom. iv. 17. Heb. xi. 3.

Queſt. 6. *In what time did God create all things?*

Anſw. In the ſpace of ſix days, Gen. i. 31. Exod. xx. 11.

Queſt. 7. *Could he not have created all things in a moment of time?*

Anſw. Yes: but he ſaw it more for his own glory, and the good of mankind, to ſet them an example of working ſix days, and reſting the ſeventh.

Queſt. 8. *On which of the ſix days is it reckoned that the angels were created?*

Anſw. It is probable they were created upon the firſt day, as appears from Job xxxviii. 4, 7. *Where waſt thou when I laid the foundations of the earth?—when the morning ſtars ſang together, and all the ſons of God ſhouted for joy,* Compared with Gen. ii. 1.

Queſt. 9. *Can creating power be imparted unto any creature?*

Anſw. No: it implies a contradiction for a creature to create, ſeeing it is to veſt a finite creature with infinite power and wiſdom, Iſa. xl. 12. and xlv. 12. Jer. x. 11, 12.

Queſt. 10. *Is it not then a clear proof of the ſupreme Deity of the Son of God, that all things were made by him?*

Anſw. No doubt it is: for, none but he, who is truly and properly God, can command things that are not into being, Iſa. xliv. 24.

Queſt. 11. *Is creation a work common to all the perſons of the trinity?*

Anſw. Yes: for all the external works of God are common to each perſon; every one of the three adorable perſons being the ſame in ſubſtance, equal in power and glory.

Queſt. 12. *For what end did God make all things?*

Anſw. He made all things for himſelf, or for the diſplay of his matchleſs excellencies, Prov. xvi 4.

Queſt. 13. *What are theſe excellencies or perfections of God, which are more eſpecially diſplayed in the works of creation?*

Anſw. His infinite power, extenſive goodneſs and manifold wiſdom, Rom. i. 20.

Queſt. 14. *How does the infinite power of God ſhine forth in creating the world?*

Anſw. In bringing all things, of a ſudden, out of nothing by his bare word, Gen. i. 3. Pſalm xxxiii. 6.

Queſt. 15. *What was that bare word?*

Anſw. Let ſuch a thing be.

Queſt. 16. *How is his manifold wiſdom diſplayed in this work?*

Anſw. In the vaſt variety of creatures, great and ſmall, which he has made; the order and harmony of them all; and their ſubſerviency one to another, Pſalm civ. 24.

Queſt. 17. *Why is it ſaid that he made all things* very good?

Anſw. Becauſe God, upon a ſurvey of his works, declared them to be ſo, Gen. i. 31. *God ſaw all that he had made, and behold it was very good.*

Queſt. 18. *Wherein conſiſts the goodneſs of the creatures of God?*

Anſw. In the perfection of their nature, their being fit to anſwer the end of their creation; and their uſefulneſs to man, being both profitable and pleaſant to him.

Queſt. 19. *Are not many creatures hurtful unto man?*

Anſw. They were not ſo at their firſt creation, and while man continued in his allegiance to God; but through his ſinning againſt God, he has brought a curſe

a curſe on himſelf, and the whole creation, Gen. iii. 17. *Curſed is the ground for thy ſake.*

Queſt. 20. *Is not God ſaid to* create evil, *Iſaiah* xlv. 7.?

Anſw. Not the evil of ſin, but of puniſhment, as a juſt judge, Rom. iii. 5, 6. Amos iii. 6.

Queſt. 21. *How then came ſin and death into the world?*

Anſw. Man is the parent of ſin, and ſin opened the door to death: *By one man ſin entered into the world, and death by ſin,* Rom. 12.

Queſt. 22. *Upon what day did God reſt from creating the world?*

Anſw. Upon the ſeventh day, Gen. ii. 2, 3.; which was therefore appointed to be the weekly ſabbath, till the reſurrection of Chriſt.

Queſt. 23. *Doth this reſting, on the ſeventh day, ſay that he was weary with working?*

Anſw. No: *The everlaſting God, the Creator of the ends of the earth, fainteth not, neither is weary,* Iſa. xl. 28.

Queſt. 24. *What then is meant by his reſting?*

Anſw. It is ſpoken after the manner of men, and the meaning is, that God ceaſed to create any other ſorts of creatures than he had already made.

Queſt. 25. *Is not the ſame power that created all things exerted in ſuſtaining them in their being?*

Anſw. Yes: for he, by whom the worlds were made, is ſaid to uphold all things by the word of his power, Heb. i. 2, 3.

Queſt. 26. *Do not the ſcriptures ſpeak of a new creation, as well as of the old?*

Anſw. Yes: the Spirit of God, in ſcripture ſpeaks of a new world of grace, under the name of *new heavens* and a *new earth,* Iſa. lxv. 17. and lxvi. 22. Rev. xxi. 1. Heb. ii. 5.

Queſt. 27. *What is to be underſtood by this new creation, or new world of grace?*

Anſw. The true church of of Chriſt, particularly under the New Teſtament, not excluding the church triumphant in heaven.

Queſt. 28. *By whom is this new world created?*

Anſw. By the ſame God that made the old world; *Behold I create new heavens, and a new earth,* Iſa. lxv. 17.

Queſt. 29. *Who are the inhabitants of this new world?*

Anſw. They are all *new creatures*, taken out of the old world.

Queſt. 30. *How come they out of this material, into that ſpiritual world?*

Anſw. By the new birth: for, except a man be born again he cannot enter into it; fleſh and blood, or corrupted nature, continuing ſuch, cannot inherit it, John iii. 3. 1 Cor. xv. 50.

Queſt. 31. *Is there any difference of nations, ſexes, or perſons in this new world?*

Anſw. No: for, *there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond nor free, but Chriſt is all, and in all,* Col. iii. 11.

Queſt. 32. *By what door do men enter into this new world of grace?*

Anſw. Chriſt ſays, *I am the door, by me if any man enter in, he ſhall be ſaved; and ſhall go in and out, and find paſture,* John x. 9.; and, chap. xiv. 6. *I am the way,—no man cometh unto the Father but by me.*

Queſt. 33. *Wherein lies the happineſs of the inhabitants of this new world of grace?*

Anſw. None ſo happy as they, becauſe they dwell in God, and God dwells in them, as in a temple; and walks in them as in his garden of pleaſure; and, at death, they are tranſported by the miniſtry of angels, to the world of glory above, 1 Cor. iii. 16. 2 Cor. vi. 16. Luke xvi. 22.

Queſt. 34. *What may we learn from the doctrine of the creation?* *Anſw.* That

Anſw. That we ought to contemplate God in all his creatures; acknowledge him as the rightful proprietor, and ſovereign diſpoſer of them all; and believe that the ſame almighty power of God, which was put forth in creating of all things, ſhall be exerted in defence and ſupport of his church and people, in the time of their need, Pſalm xix. 1. 1 Chron. xxix. 11. Rom. ix. 20. Pſalm cxxi. 2.

10. QUEST. *How did God create man?*

ANSW. God created man, male and female, after his own image, in knowledge, righteouſneſs, and holineſs, with dominion over the creatures.

Queſt. 1. *Upon which day of the creation was man made?*

Anſw. Upon the *ſixth* day; as is clear from Gen. i. 26, and 31. compared.

Queſt. 2. *Why was the creation of man delayed or put off, to the ſixth day?*

Anſw. To diſcover the great regard God had to man's happineſs and welfare, in that he would firſt pleniſh the great houſe of the creation for him, before he brought him into it.

Queſt. 3. *Was there any more ſolemnity obſerved in the creation of man, than in making the reſt of the creatures?*

Anſw. Yes: for, as to the reſt of the creatures, he juſt commanded them into being; but when man is to be created, a council of the trinity is held about his formation, Gen. i. 26. *Let* us *make man.*

Queſt. 4. *Why ſo much ſolemnity about man's formation beyond other creatures?*

Anſw. Becauſe man was to be God's vice-roy in this lower world, the only image of his Creator in his

his moral perfections; and it was the purpose of God, though not then revealed, that the second person of the Godhead was to become man.

Quest. 5. *What is it that constitutes the human nature, or nature of man?*

Answ. A true body and a reasonable soul united together.

Quest. 6. *Whereof was the body of man formed?*

Answ. Of the dust of earth, Gen. ii. 7.: hence God is resembled unto a *potter*, and man unto the *clay* and *potsherd*, Isaiah xlv. 9. and lxiv. 8.

Quest. 7. *What should this teach us?*

Answ. To remember we are dust; to admire the condescension of the Son of God in coming into our tribe, and assuming a human body; to consider that we are in God's hand, as the clay is in the hand of the potter, Eccl. iii. 20. 1 Tim. iii. 16. Jer. xviii. 6.; and that, in this our fallen state, we are to return to the dust, Gen. iii. 19.

Quest. 8. *How was the first woman formed?*

Answ. Of a rib taken from the man's side, Gen. ii, 21, 22.: but herein there was a figure of Christ and the church, Eph. v. 31, 32.; in as much as the church was, as it were, taken out of the pierced side of Christ, when the Lord God caused the deep sleep of death to fall on him.

Quest. 9. *Why was marriage instituted of God before the fall?*

Answ. To shew that it belongs to the law of nature; and that mankind, as such, have a title thereunto, Heb. xiii. 4. *Marriage is honourable in all.*

Quest. 10. *What is the other part of man's nature?*

Answ. A reasonable soul.

Quest. 11. *How was the soul of man made?*

Answ. God *breathed into his nostrils the breath of life, and he became a living soul*, Gen. ii. 7.

Quest. 12. *Why is the creation of the soul of man thus expressed?*

Answ. To

Anſw. To ſhew, that as the Lord is *the God of the ſpirits of all fleſh*, who creates them immediately, and by himſelf, without the intervention of ſecond cauſes, ſo he has an abſolute dominion over them, and can call them back to himſelf when he pleaſes, Numb. xxvii. 16. Eccl. xii. 7. Ezek. xviii. 4. Zech. xii. 1.

Queſt. 13. *Wherein doth the ſoul of man differ from the body?*

Anſw. The body is a corporeal, but the ſoul a ſpiritual and immaterial ſubſtance.

Queſt. 14. *Wherein doth the ſoul of man differ from the ſpirit or life of a beaſt?*

Anſw. The ſpirit or life of a beaſt goeth downward to the earth, and periſheth at its death, but the ſoul of man, being rational and immortal, *returns to God who gave it*, Eccl. iii. 21. and xii. 7.

Queſt. 15. *How do you prove the immortality of the ſoul of man?*

Anſw. (1.) From the great price paid for the redemption of the ſoul, which had ceaſed for ever, without a ranſom of infinite value, Pſal. xlix. 8. (2.) From the promiſes of eternal life, and the threatenings of eternal death, Mark xvi. 16. (3.) Chriſt tells us, that they who kill the body, cannot kill the ſoul, Matth. x. 28. (4.) Chriſt, and his dying ſaints, commit their ſpirits, or ſouls, into the hand of God, Pſal. xxxi. 5. Luke xxiii. 46. Acts vii. 59.; and the ſoul of the thief went to paradiſe, with the ſoul of Chriſt, that day they died, Luke xxiii. 43. In a word, if the ſoul periſhed with the body, the ſaints of God would be of all men the moſt miſerable, 1 Cor. xv. 19.

Queſt. 16. *What ſhould this teach us?*

Anſw. To be more concerned for the ſalvation of our ſouls, than for all things in the world; *For*, ſays Chriſt, *what is a man profited, if he gain the whole world, and loſe his own ſoul?* Matth. xvi. 26.

Queſt. 17.

Queſt. 17. *Why did God create man male and female?*

Anſw. For the propagation of mankind, and mutual helpfulneſs, Gen. i. 28. and ii. 18.

Queſt. 18. *Why was both the man and the woman called* Adam, Gen. v. 2.?

Anſw. To intimate that their original was of the earth; that they were both of the ſame nature; that the promiſes and threatenings concerned them both equally; and to teach us, that notwithſtanding hereof, the man was the repreſenting head of the covenant, Rom. v. 12. 1 Cor. xv. 22.

Queſt. 19. *After whoſe image did God create man?*

Anſw. After his own image, Gen. i. 26, 27.

Queſt. 20. *Did this image of God ly in any outward ſhape of man's body?*

Anſw. By no means: for God is a pure ſpirit, without all bodily parts, John iv. 24.

Queſt. 21. *What then was the proper ſeat thereof?*

Anſw. The ſoul of man was the painting-table on which this image of God was expreſſed and delineated, Gen. ii. 7. James iii. 9.

Queſt. 22. *Wherein did the ſoul of man bear a likeneſs to God?*

Anſw. In its ſpiritual and immortal nature; and in the faculties of underſtanding and willing, with which it was endowed.

Queſt. 23. *Wherein did the image of God, which was drawn on man's ſoul, chiefly conſiſt?*

Anſw. In knowledge, righteouſneſs, and true holineſs, Eph. iv. 24. Col. iii. 10.

Queſt. 24. *What knowledge was man indued with at his creation?*

Anſw. A perfect knowledge of God, of his will, and works, ſo far as was neceſſary to render him happy, and fit for univerſal obedience.

Queſt. 25. *What righteouſneſs had man at his creation?*

Anſw. Not

Anſw. Not an imputed, but an inherent righteouſneſs; which conſiſted in a perfect conformity of all the powers and faculties of his ſoul, to the pure nature of God, and the moral law written upon his heart, Eccl. vii. 29.

Queſt. 26. *Wherein conſiſted his holineſs?*

Anſw. In the luſtre and beauty of his perfect knowledge, and inherent righteouſneſs, ſhining both in his heart and life.

Queſt. 27. *Was the will of man, in a ſtate of innocency, abſolutely indifferent to good and evil?*

Anſw. No: God ſet man's will only towards good, yet it was moveable to evil, and that only by man himſelf, to whom God gave a ſufficient power to ſtand in his integrity, if he had pleaſed, Eccl. vii. 29.

Queſt. 28. *What was the neceſſary conſequence of this image of God, drawn upon our firſt parents?*

Anſw. The immortality of the whole man, and dominion over the creatures.

Queſt. 29. *Would they have been immortal if they had not ſinned?*

Anſw. Yes: for it was only in caſe of ſin that death was threatned, Gen. ii. 17.

Queſt. 30. *How could their bodies have been immortal, when made of the duſt?*

Anſw. The perfect purity or holineſs of their ſouls would have preſerved their bodies from ſickneſs, death, and corruption, Rom. v. 12. and vi. 23.

Queſt. 31. *Wherein did man's dominion over the creatures conſiſt?*

Anſw. In his princely power over the inferior creatures; whereby he could rule and uſe them as he pleaſed, for God's glory and his own good, without any injuſtice, Gen. i. 28. and ii. 19, 20.

Queſt. 32. *Where did God put the man when he had formed him after his own image?*

Anſw. In the garden of *Eden*; a place eminent for

for pleaſantneſs, wherein nothing was wanting, either for neceſſity or delight, Gen. ii. 8, 9.

Queſt. 33. *What may we learn from the holy and happy ſtate in which man was created?*

Anſw. The unſpeakable difference betwixt man's *former* and *preſent* condition: *formerly*, in a ſtate of innocency, man's underſtanding was a lamp of light, his will lay ſtraight with the will of God, and his affections were pure and holy, free from all diſorder and diſtemper; but *now*, the very reverſe: ſo that we may ſay, *How is the gold become dim! how is the moſt fine gold changed! The crown is fallen from our head; wo unto us that we have ſinned!* Lam. iv. 1. and v. 16.

II. QUEST. *What are God's works of providence?*

ANSW. God's works of providence are, his moſt holy, wiſe, powerful, preſerving, and governing all his creatures, and all their actions.

Queſt. 1. *How doth it appear that there is a providence?*

Anſw. From ſcripture, and by reaſon.

Queſt. 2. *How doth the ſcripture evidence that there is a providence?*

Anſw. It tells us, that the Lord preſerveth man and beaſt; that he gives *rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs*; that *he giveth to all life, and breath, and all things*, Pſalm xxxvi. 6. Acts xiv. 17. and xvii. 25.

Queſt. 3. *How may providence be proved by reaſon?*

Anſw. The admirable order and harmony amongſt ſuch a vaſt variety of creatures in the world,

world, continuing for ſo many ages, notwithſtanding of their different and oppoſite natures; the accompliſhment of future events, exactly according to the predictions of them, long before-hand; the revolutions of Kingdoms; the orderly returns of ſeed-time and harveſt; and the preſervation of a church on earth, againſt the fury of hell and wicked men: all theſe plainly evince, to the rational world, that there is a providence.

Queſt. 4. *Can providence be denied, without denying the being of God?*

Anſw. No: for the ſame arguments that prove the one, prove the other: to deny that God governs the world is to deny that God is, Iſaiah xli 23.

Queſt. 5. *What is the* object *of God's providence, or to what does it extend?*

Anſw. To all his creatures, and all their actions.

Queſt. 6. *What is God's providence towards the angels?*

Anſw. He permitted ſome of them to fall wilfully and irrecoverably into ſin and damnation, and eſtabliſhed the reſt in holineſs and happineſs, Jude ver. 6. 1 Tim. v. 21.

Queſt. 7. *Are the ſmalleſt and meaneſt of the creatures the objects of God's providence, as well as the greateſt and moſt conſiderable?*

Anſw. God's providence diſdains not the meaneſt worm, more than the mightieſt prince; he counts the hairs of our head, as well as the number of the ſtars, Pſal. cxlviii. 4. Matth. x. 29, 30.

Queſt. 8. *Does it reflect any diſhonour upon the providence of God to take care of the meaneſt creatures?*

Anſw. It can reflect no diſhonour upon divine providence to preſerve what infinite wiſdom ſaw meet to create, Neh. ix. 6.

Queſt. 9. *Does providence extend to all the actions of the creatures, as well as unto the creatures themſelves?*

Anſw. Yes: otherwiſe the creatures would be independent in their actions, and God would not be in all things the firſt cauſe, Gen. xlv. 7.

Queſt. 10. *Are cauſual or contingent actions ſubject to divine providence?*

Anſw. What is caſual to us, is ordained by God: nothing can be more caſual than a *lot*, yet *the whole diſpoſing thereof is of the Lord*, Prov. xvi 33.

Queſt. 11. *Are voluntary or free actions ſubject to the providence of God?*

Anſw. Yes: for, though *there are many devices in a man's heart, nevertheleſs the counſel of the Lord, that ſhall ſtand*, Prov. xix. 21.

Queſt. 12. *How is the providence of God converſant about good actions?*

Anſw. Not by compelling, but ſweetly inclining and determining the will, both to the action, and the right manner of performing it, Phil. ii. 13. *It is God who worketh in you, both to will and to do, of his good pleaſure.*

Queſt. 13. *How is it converſant about ſinful actions?*

Anſw. In permitting them to be done, and in limiting and directing them to good and holy ends, contrary both to the nature of ſin, and the intention of the ſinner, Acts xiv. 16. 2 Kings xix. 28.

Queſt. 14. *What ſcripture inſtance may be given of God's over-ruling the ſinful actions of men to holy ends?*

Anſw. The worſt action that ever was commited, the crucifying the Lord of glory, was ordered and directed by God, for bringing about the greateſt mercy, the redemption of a loſt world, Acts ii. 23. and iv. 28.

Queſt. 15. *What are the* acts *of providence about the creatures and their actions?*

Anſw. They are two; God's preſerving them, and his governing them.

Queſt. 16.

Queſt. 16. *What is God's* preſerving act *of providence?*

Anſw. It is his upholding all the creatures in their being and operation, by the ſame power that made them at firſt, Heb. i. 3.——*Upholding all things by the word of his power*, Pſalm xxxvi. 6.

Queſt. 17. *What would be the conſequence of God's withholding from the creatures his preſerving providence?*

Anſw. They would preſently ſink into their original nothing, Pſalm civ. 29.

Queſt. 18. *What is God's* governing act *of providence?*

Anſw. His directing and leading all his creatures to the proper ends which he has preſcribed and appointed, Prov. xvi. 9. *A man's heart deviſeth his way, but the Lord directeth his ſteps*, Prov. xxi. 1. Jer. x. 23.

Queſt. 19. *How do you prove that God governs, as well as preſerves his creatures?*

Anſw. From their dependence upon him for operation, as well as for being; for in him they *live* and *move*, as well as have their *being*, Acts xvii. 28.: and it is expreſly ſaid, that God *ruleth by his power for ever*, Pſal. lxvi. 7.

Queſt. 20. *Does God's governing providence include in it his* immediate concourſe *with every action of the creature?*

Anſw. Yes: God not only efficaciouſly concurs in producing the action, as to the matter of it, but likewiſe predetermines the creature to ſuch or ſuch an action, and not to another, Iſa. x. 6, 7.; ſhutting up all other ways of acting, and leaving that only open, which he had determined to be done, Ezek. xxi. 18,——22.

Queſt. 21. *How can God concur with the ſinful actions of men, without ſin, whereof he cannot be the author?*

Anſw. Although God not only preſerves and ſupports the faculties wherewith a man ſinneth, but likewiſe previouſly, immediately, and efficaciouſly concurs to the ſubſtance, matter, or entity of the action, yet he by no means concurs to the ſinfulneſs or wickedneſs of the act, Iſaiah x. 6, 7.

Queſt. 22. *Wherein doth the ſinfulneſs of an action properly conſiſt?*

Anſw. Not in the *matter* of the action, but in the *form* of it; that is, not in the action itſelf, conſidered as an act, but in the deficiency or ſwerving of that act from the rule of the law, 1 John iii. 4.----*Sin is the tranſgreſſion of the law.*

Queſt. 23. *How may the difference betwixt the* matter *and* form *of an action be illuſtrated by an example?*

Anſw. In the ſtoning of *Achan* and *Naboth*; the *matter* of the action was the ſame, namely, the throwing of ſtones; but the *form* of the action, in point of conformity or diſconformity to the law, was vaſtly different: the ſtoning of *Achan*, condemned by God, and all *Iſrael*, was an act of juſt puniſhment, agreeable to the law; but the ſtoning of *Naboth*, an innocent man, was an act of unjuſt murder, quite contrary of the law.

Queſt. 24. *From whence then doth the ſinfulneſs or viciouſneſs of actions proceed?*

Anſw. Although the power of acting be from God, yet the viciouſneſs or malignity of the action, is intirely from the inherent corruption of our own natures, James i. 13, 14.

Queſt. 25. *Doth not God preſent the object which is the occaſion of ſinning?*

Anſw. Sin doth not ariſe from the object which God, in his providence, preſents to us, but from our own inward depravity, 2 Pet. i. 4.----*The corruption that is in the world* is *through luſt.* God delivered Chriſt to the *Jews*, he preſented him to them,

them, but neither infuſed that malice in them, whereby they crucified him, nor did excite it, but it was intirely of themſelves, Acts ii. 23.

Queſt. 26. *What are the properties of God's providence?*

Anſw. It is holy, wiſe, and powerful.

Queſt. 27. *Why is the providence of God called* holy?

Anſw. Becauſe of the infinite holineſs and purity that ſhines in all his adminiſtrations, Pſal. cxlv. 17.

Queſt. 28. *Wherein doth the holineſs of God's providence appear?*

Anſw. In bringing glory to his mercy and juſtice out of ſin.

Queſt. 29. *How doth he bring glory to his mercy out of ſin?*

Anſw. In making the worſt ſinners become the choiceſt of ſaints, as in the inſtance of *Paul*, 1 Tim. i. 11.

Queſt. 30. *How doth he bring glory to his juſtice out of ſin?*

Anſw. By the judgments which he executes upon ſinners, even in this life, Pſalm ix. 16.

Queſt. 31. *Why is the providence of God called* wiſe?

Anſw. Becauſe it makes all things ſubſervient to the end which God hath fixed for himſelf, Rom, viii. 28.

Queſt. 32. *How is the wiſdom of providence manifeſted?*

Anſw. In the exact harmony of all the motions thereof with the word, Hoſ. xiv. 9.

Queſt. 33. *Why is the providence of God called* powerful?

Anſw. Becauſe it cannot be reſiſted, Dan. iv. 35. *----He doth according to his will, in the army of heaven, and among the inhabitants of the earth: none can ſtay his hand, or ſay unto him, What doſt thou?*

Queſt. 34. *How does the power of providence diſcover itſelf?*

Anſw. In bringing about great events, by ſmall and contemptible like means: thus he makes *worm Jacob* to threſh the mountains; and by the fooliſhneſs of preaching ſaves them that believe, Iſa. xli. 15. 1 Cor. i. 21.

Queſt 35. *How is the providence of God uſually diſtinguiſhed?*

Anſw. Into ordinary and extraordinary, common and ſpecial.

Queſt. 36. *What is the* ordinary *providence of God?*

Anſw. It is his obſerving the order of things, which he appointed from the beginning, Hoſ. ii. 21, 22.

Queſt. 37. *What is the* extraordinary *providence of God?*

Anſw. It is his going beyond, or contrary to the natural order of things, and ſuch events are called miraculous.

Queſt. 38. *What is a* miracle?

Anſw. It is ſuch an aſtoniſhing and ſurprizing effect, contrary to the ordinary courſe of nature, as ſurpaſſes the power of all created beings, and can be produced by divine omnipotence only; ſuch as, dividing the waters of the *Red-Sea* and *Jordan*, making the ſun to ſtand ſtill, raiſing the dead, giving eye-ſight to the born blind, curing all manner of diſeaſes by a word, and the like.

Queſt. 39. *What is* common *providence?*

Anſw. It is that which is exerciſed about all the creatures in general, Acts xvii. 28. called God's *natural* government.

Queſt. 40. *What is* ſpecial *providence?*

Anſw. It is that which is exerciſed about rational creatures in particular, Deut. xxx. 16, 17, 18. called his *moral* government.

Queſt. 41. *What is the ſpecial providence which God exerciſes about his church and people?*

Anſw. His *eyes run too and fro throughout the whole earth, to ſhew himſelf ſtrong in behalf of them whoſe*

whoſe heart is perfect towards him, 2 Chron. xvi. 9. and he makes all things work together for their good, Rom. vii. 28. Pſalm xxv 10.

Queſt. 42. *Are not all the diſpenſations of providence proſperous or adverſe, to be carefully obſerved?*

Anſw. Yes: for, *whoſo is wiſe, and will obſerve theſe things, even they ſhall underſtand the loving kindneſs of the Lord*, Pſalm cvii. 43.

Queſt. 43. *How are the providences of God to be obſerved?*

Anſw. With humility and reverence, under a ſenſe of our weakneſs to penetrate into them; and with gratitude and thankfulneſs, becauſe there is always ſome mixture of mercy with judgment, in this life, Pſalm ci. 1.

Queſt. 44 *Is it not dangerous to overlook the operations of divine providence?*

Anſw. Yes: for it is ſaid, Pſal. xxviii. 5. *Becauſe they regard not the works of the Lord, nor the operation of his hands, he ſhall deſtroy them, and not build them up.*

Queſt. 45. *Are not ſome diſpenſations of providence very dark and myſterious?*

Anſw. Yes: his ways are many times in the ſea, and his path in the great waters, and his footſteps are not known, Pſalm lxxvii. 19.

Queſt. 46. *Wherein doth the myſtery of providence appear?*

Anſw. In the myſterious track, and myſterious outward appearance thereof.

Queſt. 47. *How is providence myſterious in the* track *of it?*

Anſw. In attaining its end by contrary-like means; ſuch as making *Joſeph*'s impriſonment, the ſtep to his being *ſecond* in the kingdom; and the caſting of *Daniel* into the lion's den, the path to his higher preferment.

Queſt. 48. *Wherein is providence myſterious in the* outward appearance *of it?* *Anſw.* In

Anſw. In that *all things come alike unto all;* there being *one event to the righteous and to the wicked;* and no man knowing love or hatred, by all that is before him in this life, Eccl. ix. 1, 2.

Queſt. 49. *How do you prove, that love or hatred cannot be known by the outward diſpenſations of providence in this life?*

Anſw. From the parable of the *rich man* and *Lazarus*; the *rich man,* in his life-time, received good things, and *Lazarus* evil things, and yet, after death, *Lazarus* is comforted, and the other tormented, Luke xvi. 19,---27.

Queſt. 50. *Is this ſeemingly unequal appearance of providence in this life, any reflection upon the wiſdom and righteouſneſs thereof?*

Anſw. No: for, though good men may be ſometimes put to a ſtand, by the outward proſperity of the wicked, and the ſtraits and wants of the godly, as *Jeremiah* was, chap. xii. 1.----*Wherefore doth the way of the wicked proſper? wherefore are they all happy that deal very treacherouſly?* Yet, if the enjoyments of the one, and wants of the other, are laid in the balance, it will be found, that *a little that a righteous man hath, is better than the riches of many wicked,* Pſalm xxxvii. 16. Prov. xv. 16.

Queſt. 51. *What is our duty when providence ſeems to run croſs to the promiſe?*

Anſw. It is to believe the promiſe, and that providence is running in a direct line to the accompliſhment thereof, though we cannot ſee it at the time, as *Abraham* did, *who againſt hope believed in hope,*----and *ſtaggered not at the promiſe of God through unbelief,* Rom. iv. 18, 20, 21.

Queſt. 52. *Will not dark providences be opened to the ſaints ſome time or other?*

Anſw. Yes: for, ſays Chriſt, *What I do, thou knoweſt not now, but thou ſhalt know hereafter,* John xiii. 7.

Queſt. 53

Queſt. 53. *When will the myſtery of providence be opened to the ſaints?*

Anſw. It ſhall be fully unvailed at the end of the day, when the myſtery thereof ſhall be finiſhed, and all the labyrinths, wherein the ſaints were led, fully unwinded, Rev. x. 6, 7.

Queſt. 54. *What will be the language of the ſaints, when the whole myſtery of providence ſhall be explained?*

Anſw. They will ſay, *He hath done all things well. Not one thing hath failed of all the good things which the Lord—ſpake:—all are come to paſs,—not one thing hath failed thereof,* Mark vii. 37. Joſh. xxiii. 14.

Queſt. 55. *What improvement ought we to make of this doctrine of providence?*

Anſw. To commit our way unto the Lord, to *truſt alſo in him, and he ſhall bring it to paſs,* Pſal. xxxvii. 5.

12. QUEST. *What ſpecial act of providence did God exerciſe towards man, in the eſtate wherein he was created?*

ANSW. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death.

Queſt. 1. *Was there any thing ſpecial in God's government of man, when he was created above the other creatures?*

Anſw. Yes: for God gave man a moral law, which the other creatures, not endowed with reaſon, were not capable of.

Queſt. 2.

Queſt. 2. *What call you a moral law?*

Anſw. A moral law ſignifies a law of right manners, or good and ſuitable behaviour towards God and man, and becoming man's rational powers.

Queſt. 3. *How was this law firſt given unto man?*

Anſw. It was written upon the table of his heart, Gen. i. 27. Eccl. vii. 29.

Queſt. 4. *What do you underſtand by God's writing the law upon the table of his heart?*

Anſw. God's inlaying a principle of obedience in his heart, diſpoſing him to obey out of love to God, and a ſingular regard to his authority.

Queſt. 5. *What was the peculiar favour which God manifeſted to man, in a ſtate of innocency, beſides writing the law upon his heart?*

Anſw. The reducing that law into the form of a covenant, whereby man became confederate with heaven.

Queſt. 6. *What is a covenant?*

Anſw. A mutual free compact and agreement betwixt two parties, upon expreſs terms or conditions.

Queſt. 7. *How many covenants are there relating to the life and happineſs of man?*

Anſw. Two; the covenant of works, and the covenant of grace, Gal. iv. 24. ——*Theſe are the two covenants.*

Queſt. 8. *Which of theſe was the covenant which God entered into with man when he was created?*

Anſw. The covenant of works, or of life.

Queſt. 9. *Why called a covenant of* works?

Anſw. From the condition of it.

Queſt. 10. *Why called a covenant of* life?

Anſw. From the promiſe of it.

Queſt. 11. *How doth it appear that God entered into a covenant with man in innocency?*

Anſw. From the condition and penalty that were in the firſt covenant; and from expreſs mention in ſcripture of *Adam*'s breach of that covenant, Hoſ. vi. 7.

Queſt. 12.

Queſt. 12. *How doth it appear that* Adam *gave that conſent which was neceſſary in a mutual covenant?*

Anſw. His ſilent acquieſcence in the will of his ſovereign Creator, implied a conſent; and this conſent could not be withheld by a creature made after the image of God, in knowledge, righteouſneſs and holineſs.

Queſt. 13. *What was the condition of the covenant of works?*

Anſw. Perfect obedience to the whole law of God, in heart and life.

Queſt. 14. *What was the ſum of that law which was the rule of man's covenant-obedience?*

Anſw. That man believe whatſoever God ſhall reveal, and do whatever he ſhall command; and, in teſtimony thereof, not to eat of the *tree of knowledge of good and evil*, Gen. ii. 17. Rom. x. 5.

Queſt. 15. *Was this prohibition, of not eating of the* tree of knowledge of good and evil, *a moral or a poſitive precept?*

Anſw. It was a poſitive precept, founded in the ſovereign will of God.

Queſt. 16. *Was it then a thing in itſelf indifferent to eat, or not to eat of that tree?*

Anſw. There could be no moral evil, in eating of that tree more than any other, antecedent to the command of God forbidding it; but after that, it was no more indifferent, but highly ſinful to do ſo.

Queſt. 17. *Why did God extend the rule and matter of man's covenant-obedience, to a thing in itſelf indifferent?*

Anſw. That man's obedience might turn upon the preciſe point of the will of God, which is the plaineſt evidence of true obedience.

Queſt. 18. *Did man's life and death hang only upon this poſitive precept about the forbidden fruit?*

Anſw. Not upon this only, but likewiſe on the whole

whole law, Gal. iii. 10. ——*Curſed is every one that continueth not in all things written in the book of the law, to do them.*

Queſt. 19. *Was there any mercy or favour in reſtricting man from eating of this tree?*

Anſw. Much every way: for this reſtriction taught him, that though he was lord of the creatures, yet he was God's ſubject: it was a beacon ſet up before him, to beware of ſin; and it pointed him away from the creatures to God himſelf for happineſs.

Queſt. 20. *What was the penalty in caſe of diſobedience?*

Anſw. Death: ------*In the day that thou eateſt thereof, thou ſhalt ſurely die,* Gen. ii. 17.

Queſt. 21. *What kind of death was this which was threatened upon diſobedience?*

Anſw. It was death temporal, ſpiritual, and eternal.

Queſt. 22. *Did* Adam *die a temporal or natural death that day he ſinned?*

Anſw. No: but he became a dead man in law, and his body got its death's wound, and became mortal, Rom. v. 12.

Queſt. 23. *Why was the immediate execution of natural death ſuſpended?*

Anſw. Becauſe of his poſterity then in his loins, and becauſe of another covenant that was prepared, Job xxxiii. 24.

Queſt. 24. *What was the ſpiritual death threatened?*

Anſw. The loſs of his original righteouſneſs, and the favour of God, Gen. iii. 8, 10, 24.

Queſt. 25. *What is meant by eternal death?*

Anſw. The enduring of the wrath of God in ſoul and body, in a ſtate of ſeparation from him for ever, Matth. xxv. 46.

Queſt. 26. *What was the promiſe in this covenant, in caſe of obedience?*

Anſw. It was life.

Queſt. 27.

Queſt. 27. *How does it appear that life was promiſed, when the promiſe thereof is not expreſly mentioned?*

Anſw. The promiſe of life is included in the threatening of death, *In the day that thou eateſt thereof, thou ſhalt ſurely die;* which neceſſarily implies, if thou doſt not eat thereof, thou ſhalt ſurely live, Gal. iii. 12.

Queſt. 28. *What kind of life was it that was promiſed unto man in the covenant of works?*

Anſw. The continuance of his natural life, conſiſting in the union of his ſoul and body; the continuance alſo of his ſpiritual life, conſiſting in the favour of God; and his entering upon eternal life in heaven, after he had paſſed through the time of his trial upon earth, Lev. xviii 5. Rom. vii. 10.

Queſt. 29. *How do you prove that eternal life in heaven, was included in the promiſe of this covenant?*

Anſw. From eternal death, in hell, being included in the threatening of it, as the natural wages of ſin; and from Chriſt himſelf expounding the promiſe of the covenant of works, of eternal life, Matth. xix. 16.; when one puts the queſtion to him, *What ſhall I do that I may inherit eternal life?* He anſwers, ver. 17.---*If thou wilt enter into life,* (namely eternal life, by doing,) *keep the commandments.*

Queſt. 30. *Was there any proportion betwixt* Adam's *obedience, though ſinleſs, and the life that was promiſed?*

Anſw. There can be no proportion betwixt the obedience of a finite creature, however perfect, and the enjoyment of the infinite God, Job xxii. 2, 3. *Can a man be profitable to God?-----Is it any pleaſure to the Almighty that thou art righteous? or, is it gain to him, that thou makeſt thy way perfect?*

Queſt. 31. *Why could not* Adam's *perfect obedience be meritorious of eternal life?*

Anſw. Becauſe perfect obedience was no more

than what he was bound unto, by virtue of his natural dependence on God, as a reaſonable creature made after his image.

Queſt. 32. *Could he have claimed the reward as a* debt, *in caſe he had continued in his obedience?*

Anſw. He could have claimed it only as a *pactional debt*, in virtue of the covenant promiſe, whereby God became debtor to his own faithfulneſs, but not in virtue of any intrinſic merit of his obedience, Luke xvii. 10.

Queſt. 33. *What then was the grace and condeſcenſion of God that ſhined in the covenant of works?*

Anſw. In that he entered into a covenant at all with his own creature, and promiſed eternal life as a reward of his work, though he had nothing to work with, but what he received from God, 1 Cor. iv. 7.

Queſt. 34. *Did the covenant of works oblige man to ſeek life upon the account of his obedience?*

Anſw. It left man to *expect* it upon his obedience, but did not oblige him to *ſeek* it on that ſcore, but only upon the account of the faithfulneſs of God in his promiſe, graciouſly annexing life to man's ſinleſs obedience, Matth. xix. 16.

Queſt. 35. *Did the covenant of works oblige man to make his own life and happineſs the chief end of his obedience?*

Anſw. By no means: the promiſe of life was an encouragement to his obedience, but the glory of God was to be the chief end therein, to which any view of his own happineſs was to be ſubordinate, otherwiſe his obedience had not been perfect.

Queſt. 36. *Was the covenant of works a law, as well as a covenant?*

Anſw. It was a *law*, becauſe not between equals, but injoined by the ſovereign lawgiver; it was a *covenant*, becauſe it contained a promiſe of reward, graciouſly annexed to the precept.

Queſt. 37. *Is this covenant abrogated, or ſtill in force?* *Anſw.* It

Anſw. It was never abrogated, but is ſtill binding upon all that are under it, Matth. v. 18. and xix. 17.

Queſt. 38. *Did not man's ſin abrogate this covenant?*

Anſw. No: his ſin bound him under the curſe of it, Gal. iii. 10.

Queſt. 39. *Did not Chriſt's doing and dying abrogate this covenant of works?*

Anſw. No: it fulfilled both the precept and penalty thereof, Rom. x. 4.

Queſt. 40. *Does not the law of faith abrogate the law of works?*

Anſw. No: *Do we make void the law through faith? God forbid: yea, we eſtabliſh the law,* Rom. iii. 31.

Queſt. 41. *Are ſinners, that live under the goſpel diſpenſation, under the ſame obligation to obedience, as the condition of life, that* Adam *was under?*

Anſw. While they remain in unbelief, rejecting the ſurety of the *better teſtament*, they keep themſelves under an obligation to do the whole law, and ſo are under the curſe of it, Gal. v. 3, 4.

Queſt. 42. *What leſſon may we learn from this doctrine?*

Anſw. It teaches us, that eternal death comes by the breach of the covenant of works in the *firſt Adam*; and that eternal life comes only by the fulfilling of the ſame covenant by the *ſecond Adam*, Rom. v. 19.

13. QUEST. *Did our firſt parents continue in the eſtate wherein they were created?*

ANSW. Our firſt parents being left to the freedom of their own will, fell from the eſtate wherein they were created, by ſinning againſt God.

Queſt. 1. *What mean you by the* eſtate *wherein man was created?*

Anſw. His ſtate of innocency, wherein he had his ſtanding under God, as his great Lord Creator.

Queſt. 2. *What ſtanding had he under God in a ſtate of innocency?*

Anſw. Perfect conformity to him, intimate fellowſhip and communion with him, and an ample dominion over all the work of his hands in this lower world, the tree of knowledge of good and evil only excepted.

Queſt. 3. *By what charter did man hold this eſtate of his great Creator?*

Anſw. By the charter of the covenant of works.

Queſt. 4. *What remarkable and ſignificant circumſtances appertained to this charter?*

Anſw. The tree of knowledge of good and evil, and the tree of life.

Queſt. 5. *What did the* tree of knowledge of good and evil *ſignify?*

Anſw. It ſignified, that as *Adam* knew much of his Creator's goodneſs by what he had done for him, ſo he was to know much of his diſpleaſure and indignation, if he taſted the fruit of that tree.

Queſt. 6. *What did the* tree of life *ſignify to man?*

Anſw. That upon his fulfilling the condition of the covenant, by a courſe of obedience, he was to live for ever.

Queſt. 7. *What underſtand you by the* courſe of obedience, *which* Adam *had to go through, in order to found his covenant-title to eternal life?*

Anſw. A continuance in perfect obedience, during the time which God had appointed for his ſtate of probation.

Queſt. 8. *When was a* ſtate of probation *only applicable to man?*

Anſw. It was only applicable to man while in innocency, before the breach of the covenant of works, and by no means applicable to man in any other ſtate ſince the fall.

Queſt. 9.

Queſt. 9. *Why is it, that no man, ſince the fall, can juſtly be ſaid to be in a ſtate of probation in this world?*

Anſw. Becauſe the covenant of works being broken, all the children of men are either in a natural ſtate, in the firſt *Adam*, or in a gracious ſtate in the *ſecond*; and conſequently under a diſpenſation, either of divine juſtice or mercy.

Queſt. 10. *Are not men to have rewards given them according to their good or evil works, and conſequently may be ſaid to be in a ſtate of probation, as well as* Adam *was?*

Anſw. The conſequence will not hold; becauſe theſe rewards are of another kind than could have taken place under the covenant of works, though it had been fulfilled: for now, they are either rewards of impartial juſtice, for evil works, *the wages of ſin* being *death*; or rewards of free mercy to the *dying perſons*, not *for* their good works, but *according to them*; and as, through grace, they have been enabled to prove, and evidence by them, their union with Chriſt, in whom they have the promiſed reward; for *the gift of God is eternal life, through Jeſus Chriſt our Lord*, Rom. vi. 23.

Queſt. 11. *Is there any danger in aſſerting, that men are not now in a ſtate of probation as* Adam *was?*

Anſw. No: becauſe though they cannot now be in that ſtate, yet God ſtill deals with them as rational creatures, under a moral government, and capable of rewards, whether of juſtice or mercy, of debt or grace, according to their ſtate and works: hence men are judged at the great day, according to their ſtate as *ſheep* or *goats*, ſeparated from one another, and then according to their works, Matth. xxv. 32---46.

Queſt. 12. *What then is the dangerous conſequence of aſſerting, that fallen man is ſtill in a ſtate of probation in this life?*

Anſw. This dangerous conſequence would follow, that mankind are hereby ſuppoſed to be ſtill under a covenant of works that can juſtify the doer; or under a law that can give life, beſide the *law of faith*, mentioned Rom. iii. 27. which is falſe; *for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law*, Gal. iii. 21.

Queſt. 13. *What improvement ought we to make of this doctrine about the ſtate of probation?*

Anſw. To be reſtleſs in the uſe of all appointed means, till we get in to Chriſt; that in the way of believing, and walking in him, we may ſhare of the *ſure reward*, promiſed through grace, *to him that ſoweth righteouſneſs*, Prov. xi. 18.

Queſt. 14. *How did our firſt parents fall from the eſtate wherein they were created?*

Anſw. By ſinning againſt God, Gen. iii. 6, 7.

Queſt. 15. *Were they not ſufficiently furniſhed with every thing neceſſary for yielding perfect obedience to the will of God?*

Anſw. Yes: for they had perfect knowledge in their underſtanding, freedom and inclination to good in their will, and ſpotleſs holineſs in their hearts and affections, Eccl. vii. 29. ----*God made man upright.*

Queſt. 16. *How then did man's ſin and apoſtacy come about?*

Anſw. Though he was a perfect, yet he was but a mutable creature, left to the freedom of his own will, which was ſubject to change.

Queſt. 17. *Wherein did the freedom of man's will, in a ſtate of innocency, conſiſt?*

Anſw. In a perfect liberty and power to will and to do that which is good and well-pleaſing to God; but yet mutably, ſo that he might fall from it, Eccl. vii. 29. Gen. ii. 16, 17. and iii. 6.

Queſt. 18. *Why did not God make man immutable?*

Anſw. Becauſe immutability, or unchangeableneſs of

of nature, is the eſſential property of God alone, Mal. iii. 6. *I am the Lord, I change not*, James i. 17.

Queſt. 19. *Are not elect angels and ſaints made immutably good?*

Anſw. The elect angels are confirmed in a ſtate of immutable happineſs; and the ſaints, in virtue of union with Chriſt, are fixed in an unchangeable ſtate of grace here, and glory hereafter; but the unchangeable ſtate of the one and the other, is not owing to any thing in their own natures, but to the free love and favour of God, Eph. i. 10.

Queſt. 20. *What freedom of will has man, ſince the fall, unto any ſpiritual good?*

Anſw. He has wholly loſt all freedom and ability of will to any ſpiritual good accompanying ſalvation, ſo as that he can neither convert himſelf, nor prepare himſelf thereunto, John vi. 44, 65.

Queſt. 21. *What freedom of will have they who are regenerated?*

Anſw. They are enabled, by grace alone, freely to will and to do that which is ſpiritually good, yet ſo as that, by reaſon of remaining corruption, they do not perfectly, and only that which is good, but likewiſe frequently that which is evil, Rom. vi. 18. and vii. 15, 19, 21.

Queſt. 22. *When is the will of man made perfectly and immutably free to that only which is good?*

Anſw. In a ſtate of glory only, Eph. iv. 13. 1 John iii. 2.

Queſt. 23. *What was it for man to be left to the freedom of his own will?*

Anſw. It was God's leaving him with a ſufficient ſtock in his hand, without any promiſe of ſupernatural aid, or further aſſiſtance to improve the ſtock of grace already received.

Queſt. 24. *How was he left to abuſe the freedom of his will?*

Anſw. God did not incline him to abuſe it, but only

only withheld that further grace, which he was no way obliged to give, for preventing his will from yielding to the temptation; and was pleased, according to his wise and holy counsel, to permit this abuse, having purposed to order it to his own glory, Rom. xi. 32.

Quest. 25. *At whose door then must the fall be laid?*

Answ. At man's own door, who willingly yielded to the temptation of the devil, James i. 14.

Quest. 26. *What was the devil's agency in the fall of man?*

Answ. He entered into a serpent, and therein, by seducing words, enticed the woman to take and eat the forbidden fruit, and she gave to her husband, and he did eat likewise, Gen. iii. 5, 6.

Quest. 27. *Why did Satan make use of a serpent, as his instrument to seduce the woman?*

Answ. Because *the serpent was more subtil than any beast of the field*, and so the most fit tool, of any other, to serve his subtil and murdering designs, Gen. iii. 1. John viii. 48.

Quest. 28. *Why was not* Eve *afraid to entertain converse with the serpent, as being acted by some evil spirit?*

Answ. It is supposed, that *Adam* and *Eve* knew nothing as yet of the fall of the angels: and sin not having, as yet entered into this lower world, they were not afraid of hurt from any of the good creatures of God.

Quest. 29. *Why was there no confirmatory clause annexed to the covenant of works, to secure man's standing in the state wherein he was created?*

Answ. Because it so pleased God: and, no doubt, infinite wisdom had another scene to open, through the occasion of man's fall, by his breaking the first covenant.

Quest. 30. *What was that scene?*

Answ. A

Anſw. A ſcene of redeeming love and grace, which will be matter of *Hallelujahs*, or praiſes to the Lord God and the Lamb for ever and ever.

Queſt. 31. *Was then the covenant of works a ſcaffold erected for carrying on a more glorious fabric?*

Anſw. Yes it was; for God had ſaid, and purpoſed from eternity, that mercy ſhould be built up for ever, Pſalm lxxxix. 2.

Queſt. 32. *What improvement ought we to make of this doctrine of the fall of* Adam?

Anſw. To be perſuaded that the beſt of creatures, if left to themſelves, cannot be in ſafety one moment, Pſal. xlix. 12.: that ſince man could not be his own keeper, much leſs can he be his own ſaviour, 2 Cor. iii. 5.: to ſee how dangerous it is to parley with ſin and Satan: and how much we need an intereſt in the *ſecond Adam*, to get the loſs we ſuſtained by the *firſt* repaired with advantage; for he has *reſtored that which* he *took not away*, Pſalm lxix. 4.

14. QUEST. *What is ſin?*

ANSW. Sin is any want of conformity unto, or tranſgreſſion of the law of God.

Queſt. 1. *How was man's apoſtacy from God brought about?*

Anſw. By ſinning againſt God.

Queſt. 2. *How doth it appear that there is ſuch a thing as ſin in the world?*

Anſw. The God of truth declares that all have ſinned; the broken law cries for vengeance againſt tranſgreſſors, and by it is the knowledge of ſin; conſcience, God's deputy in every man's boſom, tells him he is guilty; the reign of death, and the groans of the creatures round about us, do all bear teſtimony, that there is ſuch a thing as ſin in the world.

Queſt. 3.

Queſt. 3. *Is there any ſin without a law?*

Anſw. No: *for where there is no law, there is no tranſgreſſion,* Rom. iv. 15.

Queſt. 4. *Of whoſe law is ſin a tranſgreſſion?*

Anſw. Of the law of God.

Queſt. 5. *What underſtand you by the law of God?*

Anſw. All the precepts, or commandments, God hath given unto man, as the rule of his obedience.

Queſt. 6. *Where is this law of God to be found?*

Anſw. There was a bright and fair copy of it written upon the heart of man in innocency, but that being, in a great meaſure, loſt by the fall, God has written again to us the great things of his law in the ſcriptures of truth, Pſalm cxlvii. 19, 20.

Queſt. 7. *Are all the laws of God, mentioned in ſcripture, of binding force now under the New Teſtament?*

Anſw. No: the *Ceremonial* law, which was a ſhadow of good things to come, is now abrogated upon the coming of Chriſt in the fleſh; and many of the *Judicial* laws, in ſo far as they had a particular relation to the ſtate of the *Jewiſh* nation, are laid aſide; but the *Moral* law is perpetually binding on all mankind, in all ages and periods of the world.

Queſt. 8. *Doth God require a perfect conformity to this law?*

Anſw. Yes: for there is a curſe pronounced againſt every one that continueth not in all things written in the book of the law to do them, Gal. iii. 10.

Queſt. 9. *Why is the nature of ſin expreſſed by a want of conformity to the law?*

Anſw. To let us know that our very natures, ſince the fall, are ſinful; and that we are now quite deſtitute of that original righteouſneſs and holineſs, which we had at our creation; and that every ſwerving from the holy law, particularly in reſpect

reſpect of omiſſion, is ſin, as well as doing what it forbids, Jer. vii. 23, 24. Gen. vi. 5. Iſa. xliii. 22.

Queſt. 10. *Why is ſin called a tranſgreſſion of the law?*

Anſw. Becauſe the law is the boundary of all our actions; and whenever we ſin, we break the boundary and limit that God hath ſet us, and ſo are expoſed unto the curſe of the law, Gal. iii. 10.

Queſt 11. *Doth the law of God extend to the firſt motions of ſin in the heart?*

Anſw. Yes: for, ſays the Apoſtle, Rom. vii. 7. *I had not known luſt, except the law had ſaid, Thou ſhalt not covet.*

Queſt. 12. *How many kinds of ſin are there?*

Anſw. Two kinds; original and actual.

Queſt. 13. *What do you underſtand by original ſin?*

Anſw. The ſin of our nature; which is called original ſin, becauſe we are conceived in ſin, and brought forth in iniquity; and becauſe it was the firſt ſin of man, and is the original and fountain of all actual ſin.

Queſt. 14. *What do you underſtand by actual ſin?*

Anſw. Every thing that is inconſiſtent with, and contrary to the law, in thought, word, or deed, 1 John. iii. 4.

Queſt. 15. *How are actual ſins divided?*

Anſw. Into ſins of omiſſion and commiſſion.

Queſt. 16. *What is a ſin of omiſſion?*

Anſw. It is a neglecting, or forgetting, to do that good which the law commands, James iv. 17.

Queſt. 17. *What is a ſin of commiſſion?*

Anſw. It is a doing of what the law of God forbids, Pſalm li. 4.

Queſt. 18. *Is every ſin mortal or deadly?*

Anſw. Yes; in its own nature, Rom. vi. 16, 21, 23. 1 Cor. xv. 56. Gal. iii. 10.

Queſt. 19. *Are all ſins pardonable through grace?*

Anſw. There is pardon, through the blood of Chriſt,

Chriſt, for all ſins except one, namely the *ſin againſt the Holy Ghoſt*, Matth. xii. 31, 32. Luke xii. 10. 1 John v. 16.

Queſt. 20. *What is the ſin againſt the Holy Ghoſt?*

Anſw. It is a wilful, malicious, and avowed rejecting of Chriſt, and ſalvation through him, by a blaſpheming apoſtate, after manifeſt conviction of the truth of the goſpel-report, and ſome kind of approbation thereof, by the common influence or operation of the Spirit, Heb. vi. 4, 5, 6. and x. 26, 27. 1 John v. 16. Mark iii. 29, 30.

Queſt. 21. *Why is this ſin called blaſphemy againſt the Holy Ghoſt*, Matth xii. 31.?

Anſw. Becauſe it is an opprobrious and reproachful ſpeaking of, and againſt the teſtimony of the Holy Ghoſt, in the word, concerning Chriſt; with a direct intention to diſparage his glory, and to diſgrace his truth and way; hence called, a putting *him to an open ſhame*, Heb. vi. 6.

Queſt. 22. *What is the object of this ſin againſt which it is directly levelled?*

Anſw. It is Chriſt, and ſalvation through him, as held out in the goſpel revelation; for, it is a treading under foot the Son of God, and accounting the blood of the covenant, wherewith he was ſanctified, an unholy thing, Heb. x. 29.

Queſt. 23. *What are the acts of this dreadful ſin?*

Anſw. A wilful rejecting, and obſtinate oppoſing of the truth of the goſpel; a ſpiteful ſcoffing at Chriſtianity, and the profeſſors of it, joined ſometimes with a malicious perſecuting of them: and all theſe as fruits and concomitants of a total and final apoſtacy from the faith.

Queſt. 24. *What are the aggravations of this ſin?*

Anſw. Its being committed after a perſon hath *received*

received the knowledge of the truth, and tasted the good word of God, and the powers of the world to come, Heb. vi. 5. and x. 26.

Quest. 25. *Why is it said, that* the blasphemy against the Holy Ghost shall not be forgiven unto men, *Matth.* xii. 31.?

Answ. Not because it is above the virtue of the blood of Jesus to cleanse from it, but because it despises the only sacrifice for sin, and means of pardon; there being *no other name under heaven, given among men, by which we must be saved,* but that of Jesus, who is contemptuously rejected by it, Acts iv. 12. Heb. ii. 2, 3.

Quest. 26. *How may a person be assured that he is not guilty of this sin?*

Answ. He may be well assured that this sin is not charged upon him, if he is afraid that he is guilty of it; or in the least concerned about his unbelief; or has any desire after salvation through Christ; and is content to be a debtor to the riches of his grace.

Quest. 27. *What may we learn from the nature of sin in general?*

Answ. That it is exceeding sinful, the greatest of all evils; and consequently, that it must be the forest judgment in the world to be given up to it, and the greatest mercy to be delivered therefrom, Rom. vii. 13. Ezek. xxiv. 13. Matth. i. 21.

15. QUEST. *What was the sin whereby our first parents fell from the estate wherein they were created?*

ANSW. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Quest. 1. *Why is this fruit called* forbidden fruit?

Anſw. Becauſe the eating thereof was forbidden under the ſevereſt penalty, Gen. ii. 17. *But of the tree of knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof thou ſhalt ſurely die.*

Queſt. 2. *Why did God forbid the eating of this fruit?*

Anſw. To try the obedience of our firſt parents, and to manifeſt his dominion over them as *Lord of all.*

Queſt. 3. *Were not our firſt parents guilty of ſin before their eating the forbidden fruit?*

Anſw. Yes: they were guilty in hearkening to the devil, and believing him, before they did actually eat thereof.

Queſt. 4. *Why then is their eating of it called their* firſt *ſin?*

Anſw. Becauſe it was the firſt ſin *finiſhed*, and an expreſs violation of the poſitive precept, James i. 15. Gen. iii. 11.

Queſt. 5. *Where was this firſt ſin committed?*

Anſw. In *Paradiſe*, where God had placed the man, and created the woman, Gen. ii. 8, 22. and iii. 6.

Queſt. 6. *Was there any aggravation of this ſin, ariſing from the place where it was committed?*

Anſw. Yes: for, in Paradiſe, he had abundance of other fruit, and of every thing neceſſary and delightful: yea, that place being a type of heaven, ſhould have put him on his guard againſt this, and all other ſins.

Queſt. 7. *When did our firſt parents eat the forbidden fruit?*

Anſw. It is certain that it was done very ſoon after they were created, from Pſalm xlix 12. *Man being in honour, abideth not.*

Queſt. 8. *Why did the devil make ſuch haſte in tempting man to ſin?*

Anſw. Be-

Anſw. Becauſe he did not know how ſoon man might be confirmed in an holy and happy ſtate; and, in that caſe, impregnable againſt all his temptations.

Queſt. 9. *How did Satan lay his train for enticing our firſt parents to eat the forbidden fruit?*

Anſw. He attacks the woman, in the abſence of her huſband; endeavours to make her doubt of the truth of God's threatnings; he preſents the object, fruit pleaſant to the eye; he pretends a greater regard and concern for them, than God himſelf; and he labours to perſuade them, that they ſhould be like God, in the largeneſs of their knowledge, upon their eating: all which may be gathered from Gen. iii 1,---6.

Queſt. 10. *Did the enemy prevail by this train?*

Anſw. Yes: *The woman-----took of the fruit, and did eat; and gave alſo to her huſband with her, and he did eat,* Gen. iii. 6.

Queſt. 11. *What was the nature of this firſt ſin?*

Anſw. However light and trivial it may appear in the carnal eye, to eat of a little fruit, yet, if it is weighed in God's balance, it will be found to be a moſt heinous ſin, and to have many other ſins, againſt the law of God, in its womb, Hoſ. vi. 7. *They, like* Adam, *have tranſgreſſed the covenant,*

Queſt. 12. *How doth that appear?*

Anſw. From our firſt parents being guilty of manifeſt unbelief, the higheſt ingratitude, the moſt intolerable pride and ambition, unaccountable inadvertency, moſt unnatural rebellion, and moſt cruel murder, in their eating the forbidden fruit.

Queſt. 13. *How is* unbelief *included in that ſin?*

Anſw. In their giving more credit to the devil, than to God, about the truth of the threatening, Gen ii. 17. and iii. 4.

Queſt. 14. *How were they guilty of* ingratitude?

Anſw. In contradicting the orders of their boun-

tiful Lord and creator, who had allowed them the uſe of all the other trees of the garden beſides, Gen. ii. 16.

Queſt. 15. *What* pride *and* ambition *was there in the firſt ſin?*

Anſw. In aſpiring to equality with God in his inimitable attributes, particularly in infinite knowledge, Gen. iii. 5, 6.——*Ye ſhall be as gods, knowing good and evil. And the woman ſaw that the tree was good,——and a tree to be deſired to make one wiſe.*

Queſt. 16. *What* inadvertency *were our firſt parents guilty of about eating the forbidden fruit?*

Anſw. In entering into communication with a creature of any kind, and, however much diſguiſed, about violating the expreſs inhibition of their Creator.

Queſt. 17. *How were they guilty of* rebellion *in the committing of this ſin?*

Anſw. By entering into a confederacy with Satan againſt God, and thereby chooſing him for their God and ſovereign, inſtead of the true God, who made them, and all other creatures beſides.

Queſt. 18. *What* murder *were they guilty of in eating of this fruit?*

Anſw. They were thereby guilty of their own death, and the death of all their poſterity, Rom. v. 12.

Queſt. 19. *How was this ſin, of eating the forbidden fruit, aggravated?*

Anſw. In being committed when man had full light in his underſtanding; a clear copy of the law in his heart; when he had no vicious bias in his will, but enjoying perfect liberty; and when he had a ſufficient ſtock of grace in his hand, whereby to withſtand the tempting enemy; in being committed after God had made a covenant of life with him, and given him expreſs warning of the danger of eating this fruit.

Queſt. 20.

Queſt. 20. *What may we learn from our firſt parents being ſeduced by Satan to eat the forbidden fruit?*

Anſw. To reſiſt the firſt motions of ſin in the heart, and the temptations of Satan thereunto, Pſal. lxvi. 18. James iv. 7.: that ſince man, in innocency, fell before the temptation, how eaſy a prey muſt fallen man be, if not kept by the power of God, through faith, unto ſalvation, Pſal. xxxix. 5. 1 Pet. i. 5.: and therefore to be ſtrong only in the Lord, and in the power of his might, Eph. vi. 10.

16. QUEST. *Did all mankind fall in* Adam's *firſt tranſgreſſion?*

ANSW. The covenant being made with *Adam*, not only for himſelf, but for his poſterity, all mankind deſcending from him, by ordinary generation, ſinned in him, and fell with him, in his firſt tranſgreſſion.

Queſt. 1. *How many public perſons, repreſenting mankind before God, do we read of in ſcripture?*

Anſw. Of two: the *firſt* and the *laſt Adam*, 1 Cor. xv. 45,-----50.

Queſt. 2. *Of what covenant was the* firſt Adam *the head?*

Anſw. Of the covenant of works, Gen. ii. 16, 17.

Queſt. 3. *Of what covenant was the* laſt Adam *the head?*

Anſw. Of the covenant of grace and promiſe. Pſalm lxxxix. 3, 28.

Queſt. 4. *Whom did the firſt* Adam *repreſent in the covenant of works?*

Anſw. He repreſented all mankind deſcending from him by ordinary generation, Rom. v. 12. 14.

Queſt. 5. *Whom did the laſt* Adam *repreſent in the covenant of grace?*

Anſw. All his ſpiritual ſeed given him of the Father, John xvii. 6.

Queſt. 6. *Is there any ſimilitude betwixt the* firſt *and the* laſt Adam?

Anſw. Yes: the *firſt Adam* was the *figure of him that was to come*, Rom. v. 14.

Queſt. 7. *Wherein did that figure, or ſimilitude, conſiſt?*

Anſw. It conſiſted chiefly in their being, each of them, a repreſenting head of their reſpective ſeed, 1 Cor. xv. 22.

Queſt. 8. *Wherein conſiſts the diſſimilitude, or diſparity, betwixt theſe two public perſons?*

Anſw. It is infinitely great beyond all conception: *The firſt* Adam *was made a living ſoul; the laſt* Adam *was made a quickening ſpirit: the firſt man is of the earth earthy*, a mere man; *the ſecond man is the Lord from heaven; Immanuel, God with us:* the firſt *Adam* in his beſt eſtate, was but a mutable creature; the laſt *Adam*, the unchangeable God, 1 Cor. xv. 45, 47. Matth. i. 23. Heb. xiii. 8.

Queſt. 9. *What relation hath the firſt* Adam *to all mankind?*

Anſw. A two-fold relation: that of a covenant head, and that of a natural root.

Queſt. 10. *How doth it appear that he was a* covenant head; *or, that the covenant of works was made with him not only for himſelf, but for his poſterity?*

Anſw. From the imputation of his firſt ſin to his poſterity; and the ſentence of death paſſed upon all mankind on that account, Rom. v. 12, 14, 18, 19.

Queſt. 11. *Was it reaſonable that* Adam *ſhould repreſent his poſterity in the covenant of works?*

Anſw. Nothing could be more reaſonable, ſeeing he was to be the common parent of all mankind, and

and was created perfectly holy, with full power to fulfil the condition of the covenant, and thereby to entail happiness upon himself and his posterity.

Quest. 12. *What happiness would* Adam *have entailed upon himself and his posterity, if he had stood?*

Answ. Eternal life would have become due to him and them, by pactional debt.

Quest. 13. *Would not the title of every one of his posterity to life, have been founded upon their own perfect and personal obedience?*

Answ. No: their title to eternal life would have been founded upon the perfect obedience of their covenant head; and their own personal obedience would have been the fruit of the promise of the covenant.

Quest. 14. *How doth this appear?*

Answ. Since *Adam*'s disobedience is imputed to his posterity for their condemnation, it necessarily follows, that his obedience would have been imputed to them for their justification and life, Rom. v. 12,---20.

Quest. 15. *Why is the first* Adam *called the* natural root *of his posterity?*

Answ. Because all of them, descending from him by ordinary generation, are as so many branches sprung out of him, as their root and stock.

Quest. 16. *Did all* Adam*'s natural offspring fall in his first sin?*

Answ. Yes: *Death passed upon all men, for that all have sinned,* Rom. v. 12.

Quest. 17. *How could* Adam*'s posterity, being then unborn, fall in his first sin?*

Answ. Because they were considered as IN HIM, 1 Cor. xv. 22.

Quest. 18. *How were they* in him *when he first sinned?*

Answ. They were in him *virtually*, as a natural root; and *representatively*, as a covenant head.

Quest. 19.

Queſt. 19. *Why is it ſaid, "all mankind, deſcending from him, by ordinary generation, ſinned in him, and fell with him, in his firſt tranſgreſſion?"*

Anſw. That Chriſt might be excepted, who deſcended, as to his human body, from *Adam*, but not by ordinary generation.

Queſt. 20. *What was there extraordinary in the generation of Chriſt's body?*

Anſw. It was conceived in the womb of a virgin, by the power of the Higheſt overſhadowing her, Luke i. 35.; on which account ſhe is ſaid to be *found with child of the Holy Ghoſt*, Matth. i. 18.

Queſt. 21. *What was the reaſon of this extraordinary generation?*

Anſw. That the human nature of Chriſt might not be ſtained or tainted with ſin, which is conveyed from *Adam* to his poſterity, by the way of ordinary generation: hence what was born of the virgin, is called *that holy thing*, Luke i. 35.

Queſt. 22. *Was ever the human nature of Chriſt, repreſented in the firſt* Adam, *as a federal head?*

Anſw. By no means: Chriſt's human nature was never in *Adam* as its repreſentative, but he derived it legally, after *Adam* ceaſed to be a public perſon.

Queſt. 23. *Was ever any exeemed from* Adam's *firſt ſin, except Chriſt?*

Anſw. No: for all others deſcended from *Adam*, by ordinary generation, and were repreſented by him as their covenant head, and therefore ſinned in him, and fell with him, in his firſt tranſgreſſion, Rom. v. 12. 1 Cor. xv. 22.

Queſt. 24. *What may all this teach us?*

Anſw. That *as by one man's diſobedience, many were made ſinners; ſo by the obedience of one, ſhall many be made righteous:* and that *as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly* Adam, Rom. v. 19. 1 Cor. xv. 49.

17. QUEST. *Into what eſtate did the fall bring mankind?*

ASNW. The fall brought mankind into an eſtate of ſin and miſery.

Queſt. 1. *Why is man's apoſtacy from God called* the fall?

Anſw. Becauſe man is not now where God ſet him at his creation, but is *fallen* by his iniquity, Hoſ. xiv. 1.

Queſt. 2. *Where did God ſet man at his creation?*

Anſw. Upon the high pinacle of holineſs and happineſs, Eccl. vii. 29.

Queſt. 3. *Where is he now?*

Anſw. He is fallen into the depth of ſin and miſery, called, in ſcripture, an *horrible pit* and *miry clay*, and *the pit wherein is no water*, Pſalm xl. 2. Zech. ix. 11.

Queſt. 4. *Why is man's ſtate, by the fall, called an* eſtate of ſin?

Anſw. Becauſe he is now under the guilt of ſin, which hath dominion over him, Rom. iii. 19. and vi. 14.

Queſt. 5. *Why is it called* an eſtate of miſery?

Anſw. Becauſe, according to the penalty of the law, death and the curſe involve him into all manner of miſery, Rom. v. 12.

Queſt. 6. *Why is the eſtate of ſin put before the eſtate of miſery?*

Anſw. Becauſe there could be no miſery, if there were no ſin: ſin being the procuring cauſe of all miſery, Jer. ii 17. Rom. vi. 23.

Queſt. 7. *How came man into this eſtate of ſin and miſery?*

Anſw. By the abuſe of his free-will: hence mankind ſinners are called ſelf-deſtroyers, Hoſ. xiii. 9. *O Iſrael, thou haſt deſtroyed thyſelf.*

Queſt. 8.

Queſt. 8. *How doth the Spirit of God, in ſcripture, expreſs man's eſtate of ſin and miſery, into which he is fallen?*

Anſw. By a ſtate of darkneſs, Eph. v. 8.; a ſtate of diſtance, Eph. ii. 13.; a ſtate of condemnation, John iii. 18, 36.; a ſtate of bondage or captivity, Iſa. xlix. 24, 25.; and a ſtate of death, both ſpiritual and legal, Eph. ii. 1.

Queſt. 9. *Is man in any capacity to help himſelf out of this ſinful and miſerable eſtate?*

Anſw. No more than a new-born infant, *caſt out in the open field*, which of all creatures, is the moſt helpleſs, Ezek. xvi. 4, 5.

Queſt. 10. *Hath he a deſire and will to be helped out of a ſtate of ſin and miſery, when help is offered?*

Anſw. No: his nature is become enmity againſt God, and the way of ſalvation propoſed in the goſpel, and therefore rejects the only help of God's appointment, Pſalm lxxxi. 11. Matth. xxiii. 37. John v 40.

Queſt. 11. *What may we learn from this?*

Anſw. That the whole world being guilty before God, every mouth had been for ever ſtopped, though he had left all mankind to periſh eternally with the fallen angels, with whom they ſaid, *a confederacy;* and therefore to admire the infinite love of God, in ſending his only begotten Son, to ſave us from ſin, as the only way of being ſaved from miſery, Rom. iii. 19. Heb. ii. 14, 16.

18. QUEST. *Wherein conſiſts the ſinfulneſs of that eſtate whereinto man fell?*

ANSW. The ſinfulneſs of that eſtate, whereinto man fell, conſiſts in the guilt of *Adam*'s firſt ſin, the want of original righteouſneſs, and the corruption of his whole nature, which is commonly called original ſin, together with all actual tranſgreſſions which proceed from it.

Queſt. 1. *What do you underſtand by* original ſin?

Anſw. The ſin we have from our original and birth, Pſalm li. 5.

Queſt. 2. *How is original ſin uſually diſtinguiſhed?*

Anſw. Into original ſin *imputed*, and original ſin *inherent*.

Queſt. 3. *What is original ſin* imputed?

Anſw. The guilt of *Adam*'s firſt ſin.

Queſt. 4. *What is original ſin* inherent?

Anſw. The want of original righteouſneſs, and the corruption of the whole nature.

Queſt. 5. *What do you underſtand by the* guilt *of ſin?*

Anſw. An obligation to puniſhment on account of ſin, Rom. vi. 23.

Queſt. 6. *How are all mankind guilty of* Adam's *firſt ſin?*

Anſw. By imputation, Rom. v. 19.

Queſt. 7. *Upon what account is* Adam's *firſt ſin imputed to his poſterity?*

Anſw. On account of the legal union betwixt him and them, he being their legal head and repreſentative, and the covenant made with him, not for himſelf only, but for his poſterity likewiſe.

Queſt. 8. *Why was* Adam's *firſt ſin imputed, and none of his after-ſins?*

Anſw. Be-

Anſw. Becauſe the covenant being broken by his firſt ſin, his federal headſhip thereby ceaſed; for being then legally dead, and his poſterity in him and with him, he ſtood afterwards but as a ſingle perſon for himſelf, and no longer in the capacity of their public repreſentative in that covenant of life, which, by that firſt ſin, brought him and them under the ſentence of death, Gal. iii. 22. Rom. iii. 9. and v. 12, 13.

Queſt. 9. *When* Adam *ceaſed to be the federal head, by breaking the covenant of works, did that covenant ceaſe likewiſe?*

Anſw. No: that covenant, though broken, ſtands binding, ſo as the obligation to pay the debt of obedience to the precept, and ſatisfaction *now* to the penalty thereof, remains upon every one of his poſterity, while in a natural ſtate, under the law as a covenant of works, Gal. iii. 10.

Queſt. 10. *How doth it appear from ſcripture, that all* Adam's *poſterity have his firſt ſin imputed unto them?*

Anſw. From their being ſaid to be *made ſinners, by one man's diſobedience*, Rom. v. 19.; and to have *the judgment*, or ſentence, *by one to condemnation*, ver. 16: and ſurely there can be no condemnation, paſſed by a righteous judge, where there is no crime.

Queſt. 11. *Is it not ſaid*, Ezek. xviii. 20. The ſon ſhall not bear the iniquity of the father?

Anſw. The prophet is there ſpeaking of particular private parents, not of *Adam* as a federal head; he is ſpeaking of adult children, who were preſerved from ſome groſſer violations of the law, which their parents were guilty of, and who did not imitate them therein, not of the poſterity of *Adam* in general, as exeeming them from his firſt ſin, which the ſcripture quoted, in anſwer to the former queſtion, plainly prove them chargeable with.

Queſt. 12.

Queſt. 12. *What is meant by the* want of original righteouſneſs?

Anſw. The want of that rectitude, and purity of nature, which *Adam* had in his firſt creation; conſiſting in a perfect conformity of all the powers and faculties of his ſoul, to the holy nature of God, and to the law which was written on his heart, Eccl. vii. 29.

Queſt. 13. *How doth it appear that all mankind are now deſtitute of this original righteouſneſs?*

Anſw. From the expreſs teſtimony of God, that among all *Adam*'s race, there is none righteous, no not one; and that by the deeds of the law there ſhall no fleſh be juſtified in his ſight, Rom. iii. 10, 11, 12, 20. Luke vi. 44.

Queſt. 14. *What follows upon this want of original righteouſneſs?*

Anſw. That all mankind are naked before God; and that their fig-leaf coverings will ſtand them in no ſtead before his omniſcient eye, nor anſwer the demands of his holy law, Rev. iii. 17. Iſa. lxiv. 6.

Queſt. 15. *Doth the law of God demand original righteouſneſs from mankind ſinners, though they now want it?*

Anſw. Yes: their want of it can never derogate from the right of the law to demand it, becauſe God endowed man with this part of his image, at his creation, and his want of it was owing to his own voluntary apoſtaſy from God.

Queſt. 16. *Under what penalty doth the law demand this original righteouſneſs?*

Anſw. Under the penalty of death and the curſe, Rom. vi. 23. Gal. iii. 10.

Queſt. 17. *Is there no help for a ſinner in this deplorable ſtate?*

Anſw. None in heaven or in earth, but in Chriſt, the *laſt Adam*, the Lord our righteouſneſs, on

whom our help is completely laid, Jer. xxiii. 6. Pſal. lxxxix. 19.

Queſt. 18. *Doth original ſin conſiſt in a mere privation or want of righteouſneſs?*

Anſw. It conſiſts alſo in the corruption of the whole nature, Tit. i. 15. Rom. iii. 10,---19.

Queſt. 19. *What is meant by the* corruption of the whole nature?

Anſw. The univerſal depravation both of ſoul and body, in all the faculties of the one, and members of the other, Iſa. i. 5, 6.

Queſt. 20. *How doth this corruption of the whole nature appear?*

Anſw. In an utter impotency, and bitter enmity to what is ſpiritually good; and in the ſtrongeſt inclination and bias to what is evil, and to that *only*, and *continually*, Rom. viii. 7. Gen. vi. 5.

Queſt. 21. *How may we be certain that our whole nature is corrupted?*

Anſw. From the word of God, and from experience and obſervation.

Queſt. 22. *How doth the* word of God *aſſure us of the univerſal corruption of our nature?*

Anſw. It tells us, that the image after which man was at firſt *made*, and the image after which he is now *begotten*, are quite oppoſite the one to the other; *Adam* was at firſt made *in the likeneſs of God*, but having fallen, he *begat a ſon in his own likeneſs, after his* own *image*, Gen. v. 1, 3. The ſcripture aſſures us, that none *can bring a clean thing out of an unclean*, Job xiv. 4.; that we are ſhapen in iniquity, and that in ſin did our mothers conceive us, Pſal. li. 5.; that *that which is born of the fleſh is fleſh*, John iii. 6.; and that we are *by nature children of wrath*, Eph. ii. 3.

Queſt. 23. *How may we know the corruption of our nature by the* experience *and* obſervation *of things without us?*

Anſw. The

Anſw. The flood of miſeries which overflow the world; the manifold groſs out-breakings of ſin therein; and the neceſſity of human laws, fenced with penalties, are clear outward evidences of the corruption of our nature.

Queſt. 24. *What inward evidences may every one of us experience within ourſelves of the corruption of our natures?*

Anſw. Each of us may ſadly experience a natural diſpoſition to hearken to the inſtruction that cauſeth us to err; a caring for the concerns of the body more than theſe of the ſoul; a diſcontentment with ſome one thing or other in our lot in a preſent world; an averſion from being debtors to free grace, and an inclination to reſt upon ſomething in ourſelves as the ground of our hope: every one of which may be an evidence to ourſelves that our nature is wholly corrupted.

Queſt. 25. *How is the corruption of nature propagated ſince the fall?*

Anſw. By natural generation, Job xv. 14. *What is man, that he ſhould be clean? and he that is born of a woman, that he ſhould be righteous?*

Queſt. 26. *How can this corruption be propagated to the ſoul, ſeeing it is created immediately by God, and not generated with the body?*

Anſw. As the creating and infuſing of the ſoul are preciſely at one and the ſame time, ſo the very moment the ſoul is united unto the body, we become children of the *firſt Adam*, not only as our natural, but as our federal head; and conſequently, at that inſtant, have his firſt ſin imputed to us, which cannot but be attended with the want of original righteouſneſs, and the corruption of the whole nature, Rom. v. 12, 19.

Queſt. 27. *How is God freed from being the author of ſin in this matter?*

Anſw. Adam, by his tranſgreſſion, as a covenant

head, had deſerved that he, and his poſterity, ſhould become legally and ſpiritually dead; and as he deſerved it, ſo God ordained it to be ſo: the ſoul then, of every one, being a part of that perſon who is curſed in *Adam*, God in the creating thereof, doth not infuſe any ſin, or impurity, but only, as a righteous judge, denies or withholds that original righteouſneſs which it once had in *Adam*, and that as a juſt puniſhment of his firſt ſin; and thereupon corruption naturally follows, even as darkneſs naturally follows upon the ſetting of the ſun.

Queſt. 28. *Doth the holineſs of the parents prevent the propagation of original corruption to their children?*

Anſw. By no means: the ſaints are holy but in part, and that by grace, not by nature; wherefore, as after the pureſt grain is ſown, we reap corn with the chaff, ſo the holieſt parents beget unholy children, and cannot communicate their grace to them, as they do their nature.

Queſt. 29. *Hath this poiſon of corruption run through the whole man?*

Anſw. Yes: *The whole head is ſick, and the whole heart is faint: from the ſole of the foot to the head, there is no ſoundneſs in it*, etc. Iſa. i. 5, 6.

Queſt. 30. *Wherewith is the* underſtanding *corrupted?*

Anſw. With darkneſs and blindneſs, ſo that we cannot know and receive the things of the Spirit of God, 1 Cor. ii. 14. Eph. v. 8. Jer. iv. 22.

Queſt. 31. *Wherewith is the* will *corrupted?*

Anſw. With enmity and rebellion againſt God; with oppoſition to his law and goſpel; with averſion from the chiefeſt good; and inclination to all evil, Rom. viii. 7. and x. 3. Job xxi. 14, 15.

Queſt. 32. *How are the* affections *corrupted?*

Anſw. By being diſplaced and diſordered, ſet upon trifling vanities and ſinful pleaſures, inſtead of God

God the ſupreme good, Pſalm iv. 2, 6. Iſa. lv. 2. Jer. ii. 12, 13.

Queſt. 33. *How is the* conſcience *corrupted?*

Anſw. By not diſcharging its office faithfully according to the law, in accuſing or excuſing, but many times calling *evil good, and good evil,* etc. Iſa. v. 20.

Queſt. 34. *How is the* memory *corrupted?*

Anſw. It is like the riddle that lets through the pure grain, and keeps the refuſe: it retains what is vain and unprofitable, and forgets what is ſpiritual and truly advantageous, Pſal. cvi. 13, 21.

Queſt. 35. *How is the* body *corrupted?*

Anſw. All the members of it are become *inſtruments,* or weapons, *of unrighteouſneſs unto ſin,* Rom. vi. 13.

Queſt. 36. *Is original ſin of its own nature damning?*

Anſw. Beyond all doubt it is: becauſe it is a ſtate of ſin and ſpiritual uncleanneſs we are born in, Pſal. li. 5. And *there ſhall in no wiſe enter,* into the heavenly Jeruſalem *any thing that defileth,* Rev. xxi. 27. The blood of Chriſt is neceſſary to cleanſe from it, as well as from actual ſin, for Chriſt is *the Lamb of God which taketh away the ſin of the world,* both original and actual, John i. 29.

Queſt. 37. *How may we know the* being *of original ſin, antecedent to the commiſſion of any actual tranſgreſſion?*

Anſw. From the ſore troubles and diſtreſſes which infants are liable to, and from death paſſing upon them before they are capable of ſinning *after the ſimilitude of* Adam's *tranſgreſſion*; that is, of committing actual ſin, Rom. v. 14.

Queſt. 38. *What do you underſtand by* actual ſin, *or tranſgreſſion?*

Anſw. Every deviation from the law of God in our *actions,* whether internal or external.

Queſt. 39. *How may actual ſin be diſtinguiſhed from original?*

Anſw. As the *act* is diſtinguiſhed from the *habit*; or, a fault of the perſon, from a fault of the nature.

Queſt. 40. *Is* omiſſion *of what is required an actual ſin, as well as the commiſſion of what is forbidden?*

Anſw. Yes: becauſe all omiſſions are either accompanied with ſome act of the will conſenting, directly or indirectly, thereunto; or flow from ſome antecedent act, which is either the cauſe, occaſion, or impediment of the duty omitted, as exceſs in eating and drinking is frequently the cauſe or occaſion of omitting the public or private duties of God's worſhip.

Queſt. 41. *From whence do all actual tranſgreſſions flow?*

Anſw. They all proceed from orginal ſin, or the corruption of nature, as impure ſtreams from a corrupt fountain, Eph. ii. 3. James iii. 11.

Queſt 42. *What may we learn from the doctrine of original ſin?*

Anſw, That it is no wonder the grave open its devouring mouth for us, as ſoon as we come into the world, ſeeing we are all, in a ſpiritual ſenſe, dead born: that as every thing acts agreeably to its own nature, ſo corrupt man acts corruptly: and that therefore we may ſee the neceſſity of regeneration, and ingraftment in a ſecond *Adam*, without which it is impoſſible we can enter into the kingdom of heaven, Eph. ii. 1. Mat. vii. 17. John iii. 3.

19. QUEST. *What is the miſery of that eſtate whereinto man fell?*

ANSW. All mankind, by their fall, loſt communion with God, are under his wrath and curſe, and ſo made liable to all the miſeries of this life, to death itſelf, and to the pains of hell for ever.

Queſt. 1. *What are the branches of man's miſery, expreſſed in this* anſwer, *as the effects of the fall?*

Anſw. They are theſe three; the happineſs man hath loſt; the evil he lies preſently under; and the future miſery and puniſhment he is liable unto.

Queſt. 2. *Is the* loſs *which man has ſuſtained by the fall, great and grievous?*

Anſw. Yes: it is ſo great, that we have all reaſon to cry out, with the church, *Wo unto us that we have ſinned! How is the gold become dim! how is the moſt fine gold changed!* Lam. iv. 1. and v. 16.

Queſt. 3. *What is that great loſs which man has ſuſtained by the fall?*

Anſw. He has loſt all that good that was promiſed him in the covenant of works, upon condition of perfect obedience.

Queſt. 4. *What was the good promiſed?*

Anſw. Life in its full latitude and extent; or all the happineſs man was capable of, either in this world or that which is to come.

Queſt. 5. *What was man's chief happineſs in that ſtate wherein he was created?*

Anſw. His chief happineſs lay in his enjoyment of fellowſhip and communion with God.

Queſt. 6. *Wherein did that fellowſhip and communion conſiſt?*

Anſw. In the moſt agreeable intimacy and familiarity that man had with God, in the uninterrupted enjoyment of his gracious preſence. Queſt. 7.

Queſt. 7. *How doth it appear that man has loſt this by the fall?*

Anſw. It appears from his being *without God in the world;* and *alienated from the life of God,* Eph. ii. 12. and iv. 18.

Queſt. 8. *Did this breach of fellowſhip between God and man immediately follow upon the firſt ſin?*

Anſw. Yes: for we find that our firſt parents immediately eſſayed to run from the preſence of God, and to hide themſelves from him among the trees of the garden, Gen. iii. 8.

Queſt. 9. *Upon what footing had man fellowſhip with God before the fall?*

Anſw. Upon a law-footing, namely, his continuing in his integrity of nature, and yielding perfect obedience to the holy law.

Queſt. 10. *Is that door of acceſs to God, and fellowſhip with him, condemned and ſhut againſt all mankind?*

Anſw. Yes; becauſe *all have ſinned and come ſhort of the glory of God:* the broken law, and its curſe, ſtand as an inſuperable bar in our way to God and glory, Gal. iii. 10.

Queſt. 11. *What is the ſecond branch of man's miſery?*

Anſw. His being under the wrath and curſe of God.

Queſt. 12. *What is it to be under the* wrath *of God?*

Anſw. It is to be under his anger, in the ſad and diſmal effects of it, whether in a more viſible, or more ſecret way, Pſal. xi. 6. and l. 21.

Queſt. 13. *What is it to be under his* curſe?

Anſw. It is to be under the ſentence of his law, denouncing all evil upon the tranſgreſſor, Gal. iii. 10.

Queſt. 14. *How doth it appear that man is now under the wrath and curſe of God?*

Anſw. From theſe paſſages of ſcripture where God

God is ſaid to be angry with the wicked every day: that his wrath is revealed from heaven againſt all unrighteouſneſs and ungodlineſs of men: that he who believes not is condemned already, and the wrath of God abideth on him, Pſal. vii. 11. Rom. i. 18. John iii. 18, 36.

Queſt. 15. *Is the wrath of an infinite God tolerable by a finite creature?*

Anſw. Oh! no: *Who can dwell with devouring fire! who can dwell with everlaſting burnings! who knows the power of his anger!* It makes the whole creation groan; and when it lighted upon the Son of God, for our iniquities, it cruſhed his human body down to the duſt of death, and melted his ſoul like wax in the midſt of his bowels, Iſa. xxxiii. 14. Pſal. xc. 11. Rom. viii. 22. Pſal. xxii. 14, 15.

Queſt. 16. *Can any man hide himſelf from the preſence of an angry God?*

Anſw. No: there is no flying from the preſence of that God who is every where, Pſalm cxxxix. 7,——13.

Queſt. 17. *What is the third branch of man's miſery by the fall?*

Anſw. He is liable to all the miſeries of this life, to death itſelf, and to the pains of hell for ever.

Queſt. 18. *What are theſe miſeries which man is liable to in this life?*

Anſw. They are ſuch as extend both to his ſoul and body.

Queſt. 19. *What are theſe ſoul miſeries and maladies that ſin has intailed upon us?*

Anſw. The precious ſoul is quite defaced, deformed, and debaſed from its original beauty and excellency, being ſtricken with blindneſs of mind, Eph. iv. 18.: hardneſs of heart, Rom. ii. 5.; a reprobate mind, Rom. i. 28.; ſtrong deluſions, 2 Theſſ. ii. 11.; horror of conſcience, Iſa. xxxiii. 14.; vile affections, Rom. i. 26.; and the thraldom and bondage of Satan, Eph. ii. 2.

Queſt. 20.

Queſt. 20. *Is there no medicine againſt theſe ſoul maladies and miſeries?*

Anſw. Yes: there is *balm in Gilead*, and a *phyſician there*, who is *able to ſave to the uttermoſt*; and who ſays, *Look unto me, and be ye ſaved, all the ends of the earth*, Jer. viii. 22. Heb. vii. 25. Iſa. xlv. 22.

Queſt. 21. *What are theſe external miſeries we are liable to in this life?*

Anſw. They are either more *public*, ſuch as ſword, famine, peſtilence, deſolation by fire and water, captivity, perſecution, and the like; or more *private* and perſonal, ſuch as, diſeaſes of all ſorts, reproach and calamity, toil and labour, poverty, and croſſes of all kinds, Gen. iii. 19. Ezek. v. 17. Deut. xxviii. 15, to the cloſe.

Queſt. 22. *Do not all theſe external miſeries come alike unto all, both godly and wicked?*

Anſw. Yes, as to the external conduct of providence; but to the godly they are only fatherly chaſtiſements, and work together for their good; whereas to the wicked, they come in a way of vindictive anger, and are but the beginnings of ſorrows, except they repent.

Queſt. 23. *Has ſin any other retinue attending it than what has been already mentioned?*

Anſw. Yes: for, like the *pale horſe*, Rev. vi. 8. it has death, and then hell following after it.

Queſt. 24. *What* death *is here intended?*

Anſw. A corporeal or bodily death, which lies in the ſeparation of ſoul and body.

Queſt. 25. *Is ſin the cauſe of death?*

Anſw. It is both the cauſe of death, and the ſting of it, Rom. v. 12. 1 Cor. xv. 55.

Queſt. 26. *Is the connexion between ſin and death inſeparable?*

Anſw. Yes: they are inſeparable by the appointment of the righteous God, who hath ſaid, *The ſoul*

ſoul that ſinneth ſhall die; and, *it is appointed unto men once to die*, Ezek. xviii. 4 Heb. ix. 27.

Queſt. 27. *How did this appointment of heaven hold in the caſe of* Enoch *and* Elias?

Anſw. They underwent what was equivalent to death in their tranſlation to heaven; it fared with them as with the ſaints that ſhall be alive at Chriſt's ſecond coming, concerning whom it is ſaid, *We ſhall not all ſleep, but we ſhall all be changed*, 1 Cor. xv. 51.

Queſt. 28. *What is the difference between the death of believers, and the death of the wicked?*

Anſw. To the wicked it comes ſtanding under a covenant of works, but to believers as ſtanding under a covenant of grace: to the one, in the hand of Chriſt, ſaying, *Death is yours*; to the other, in the hand of Satan, as God's executioner, having the power of death: to the one without, but to the other, as armed with a fearful ſting: to the one as an everlaſting and irreparable loſs; to the other as eternal and unſpeakable gain: to the one as a conqueror, dragging the ſinner to the priſon of hell; to the other as a vanquiſhed enemy, paving the way to heaven and glory.

Queſt. 29. *What will be the believer's language when he views death approaching in this light?*

Anſw. Faith will cry out, *O death! where is thy ſting?* 1 Cor. xv. 55.

Queſt. 30. *What will be the language of the wicked when they ſee death approaching as the king of terrors?*

Anſw. It will be like that of *Achab* to *Elijah*, 1 Kings xxi. 20.——*Haſt thou found me, O mine enemy?*

Queſt. 31. *What miſery has ſin made us liable to after death?*

Anſw. To the pains of hell for ever.

Queſt. 32. *What do you underſtand by* hell?

Anſw. A

Anſw. A ſtate and place of torment, prepared for the devil and his angels, Matth. xxv. 41.

Queſt. 33. *If it was prepared for the devil and his angels, what concern have any of mankind with it?*

Anſw. Though it was prepared for the devil and his angels, yet the wicked of the world ſhall be turned into it alſo, and all the nations that forget God, Pſal ix. 17.

Queſt. 34 *Why muſt the wicked and ungodly world be turned into hell, with the devil and his angels?*

Anſw. Becauſe they ſerved and obeyed the devil as their God, and were in a confederacy with him againſt God, Iſa. xxviii. 15. Eph. ii. 2.

Queſt. 35. *How manifold are the puniſhments of the damned in hell?*

Anſw. Twofold; the puniſhment of loſs, and the puniſhment of ſenſe.

Queſt. 36. *What* loſs *ſhall the damned in hell ſuſtain?*

Anſw. They ſhall loſe God, the chief good; they ſhall loſe the viſion of the glorious *Immanuel*; the fellowſhip of ſaints and angels; they ſhall loſe their own ſouls, and all the pleaſures of ſin and ſenſe, wherein they placed their happineſs in this world, Matth. xxv. 41. Pſal. xlix. 19. Matth. xvi. 26. Luke xiii. 28. and xvi. 25.

Queſt 37. *What will be the puniſhment of* ſenſe *which the wicked ſhall ſuffer in hell?*

Anſw. It is ſet forth in ſcripture by their being ſhut up in utter darkneſs, in a lake of fire and brimſtone, where the ſmoke of their torment ſhall aſcend up for ever and ever, which is called the *ſecond death*; the worm that never dies, and the fire that ſhall never be quenched, Matth. viii. 12. Rev. xx. 10. and xiv. 11. and xxi. 8. Mark ix. 44.

Queſt. 38. *How do you prove, from ſcripture, that the pains of hell ſhall be* for ever, *or everlaſting?*

Anſw The wicked are ſaid to be caſt into everlaſting

lasting fire; to go into everlasting punishment; to be punished with everlasting destruction; to have the mist of darkness reserved for them for ever; to be tormented day and night for ever and ever; and several other expressions of the like nature, Matth. xviii. 8. and xxv. 46. 2 Thess. i. 9. 2 Pet. ii. 17. Rev. xx. 10.

Quest. 39. *Is eternity of punishment essential to the threatning, or penal sanction of the law?*

Answ. No; else there never had been a satisfaction for sin: but the eternity of punishment arises from the nature of the creature, which being finite, can never be capable to endure the uttermost of infinite wrath.

Quest. 40. *How can it consist with the justice of God to inflict eternal punishment for temporary sinning?*

Answ. Because sin, objectively considered, is an infinite evil, as being committed against an infinitely holy God; and therefore nothing can expiate it, but a satisfaction of infinite worth, which mere creatures can never yield.

Quest. 41. *What sort of sinners shall undergo the most dreadful degree of punishment in hell?*

Answ. The despisers of Christ and the gospel: it will be more tolerable for *Sodom* and *Gomorrah*, for *Tyre* and *Sidon*, who never heard of Christ, than for *Chorazin*, *Bethsaida*, and *Capernaum*, and other cities, nations, and persons, unto whom Christ, and his great salvation, have been offered, and yet rejected through unbelief, Matth. xi. 2,---- 24. Heb. ii. 3.

Quest. 42. *What should all this teach us?*

Answ That however sin be sweet in the mouth, it will be bitter in the belly, even lamentation, mourning, and woe in the latter end: it should teach us to fly from the wrath to come, to the horns of the new-testament altar, the satisfaction and inter-

ceſſion of Chriſt; there being no name, whereby we can be ſaved from ſin and wrath, but the name of Jeſus only, Ezek. ii. 10. Acts iv. 12.

20. QUEST. *Did God leave all mankind to periſh in the ſtate of ſin and miſery?*

ANSW. God having, out of his mere good pleaſure, from all eternity, elected ſome to everlaſting life, did enter into a covenant of grace, to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a Redeemer.

Queſt. 1. *What became of the angels that fell by ſinning againſt God?*

Anſw. God left them without remedy, in that ſtate of ſin and miſery into which they plunged themſelves; and hath *delivered them into chains of darkneſs, to be reſerved unto judgment*, 2 Pet ii. 4.

Queſt. 2. *When man joined with the devil in a conſpiracy againſt God, did God treat him the ſame way?*

Anſw. No: he had a purpoſe of grace and love towards ſome of *Adam's* race; and therefore immediately after the fall, declares his fixed intention of aſſuming the human nature, in the perſon of the Son, that therein he might redeem loſt man and bruiſe the head of the old ſerpent that had ruined him, Gen. iii. 15.

Queſt 3. *When did God's purpoſe of grace and love towards any of* Adam's *family, commence or begin?*

Anſw. It never had a beginning; for he loved them from everlaſting, Jer. xxxi. 3. Eph. i. 4.

Queſt. 4. *Can any reaſon be given why God made*

choice

choice of fallen man, rather than fallen angels, and why he chuſed ſome of Adam's *race and not others of them?*

Anſw. It is dangerous to dive into the reaſons of holy and adorable ſovereignty; it becomes us to acquieſce in this, that God did it out of his *mere good pleaſure*, Eph. i. 5. Matth. xi. 25.

Queſt. 5. *To what happineſs did God ordain his elect from among men?*

Anſw. He ordained them to eternal life, Acts xiii. 48.——*As many as were ordained to eternal life, believed.*

Queſt. 6. *Did God make choice of any to eternal life, becauſe of their fore-ſeen faith and holineſs?*

Anſw. No: becauſe faith and holineſs are the fruits and effects of election, and therefore can never be the cauſe thereof, Eph. i. 4, 5, 6.

Queſt. 7. *Is Chriſt the cauſe of election?*

Anſw. No: the free love of God ſent Chriſt to redeem the elect, and therefore he could not be the cauſe of electing love, John iii. 16.

Queſt. 8. *Did not Chriſt procure God's love to an elect world?*

Anſw. No: the Father himſelf loved them, John xvi. 26, 27.

Queſt. 9. *If Chriſt is not the cauſe of election, why are the elect ſaid to be choſen in him?*

Anſw. Becauſe in one and the ſame decree of election, the love of God lighted both upon the head, and upon the members, conſidered as in him, Eph. i. 4.

Queſt. 10. *By whom is it that God brings any of* Adam's *race unto eternal life?*

Anſw. By a Redeemer, Rom. xi. 26.

Queſt. 11. *How are ſinners of mankind to be viewed in relation to a Redeemer?*

Anſw. As lawful captives, Iſa. xlix. 24.

Queſt. 12. *What is it to redeem the lawful captives?*

Anſw. It is to pay down a ſufficient ranſom to offended juſtice for their deliverance, and to reſcue them by mere force and power out of the hands of Satan, Iſa. xlix. 25.

Queſt. 13. *What ranſom is laid down to offended juſtice for their deliverance?*

Anſw. Nothing leſs than the precious blood of Chriſt, or his obedience unto the Death, 1 Pet. i. 19.

Queſt. 14. *What title has the Redeemer to take the captives by force out of the hands of Satan?*

Anſw. The demands of law and juſtice being ſatisfied, he has a lawful right, both by donation and purchaſe, to reſcue his captives out of the hands of Satan by his divine power, John xvii. 2.

Queſt. 15. *Why did the Redeemer, in dealing with juſtice, lay down a price, but in dealing with Satan, act by way of power?*

Anſw. Becauſe God being the creditor had a right to demand a price, but Satan being only the jailor, has no law-right to detain the priſoner, after the creditor is ſatisfied; and yet, refuſing to quit hold of his captives, the Redeemer's power muſt be put forth for their deliverance, Luke xi 22.

Queſt. 16. *Was there a covenant tranſaction entered into for this deliverance by price and power?*

Anſw. Yes, Pſalm lxxxix. 3.

Queſt. 17. *How is that covenant called?*

Anſw. A covenant of grace.

Queſt. 18. *Why called a covenant of grace*

Anſw. Becauſe it is a covenant of eternal life and ſalvation to ſinners, to be given them in a way of free grace and mercy, Jer. xxxi. 33, 34.

Queſt. 19. *Are not heaven and earth both concerned in this covenant?*

Anſw. Yes: becauſe it is a covenant of peace betwixt them, Iſa. liv. 9, 10.

Queſt. 20. *Who is the party contracter on heaven's ſide?* *Anſw.* It

Anſw. It is God himſelf, the propoſer of the covenant, and the offended party, Pſalm lxxxix. 3.

Queſt. 21. *Whether is it God eſſentially conſidered, or as in the perſon of the Father, that is the party contracter on heaven's ſide?*

Anſw. God eſſentially conſidered is the party contracter on heaven's ſide, in the perſon of the Father.

Queſt. 22. *Who is the party contracter on man's ſide?*

Anſw. It is Chriſt, *the choſen of God*, as he is called, Luke xxiii. 35.

Queſt. 23. *Wherein conſiſts the making of this covenant?*

Anſw In the mutual agreement betwixt God and his choſen one.

Queſt. 24. *When was this covenant made?*

Anſw. From all eternity, or before the world began Tit. i. 2.

Queſt. 25. *With whom was the covenant of grace made?*

Anſw. With Jeſus Chriſt the *laſt Adam*, as he is called, 1 Cor. xv. 45.

Queſt. 26. *Why is Chriſt called the* laſt Adam?

Anſw. Becauſe as the *firſt Adam* was the federal head of all his natural offſpring, in the covenant of works, ſo Chriſt is the *laſt Adam*, becauſe he was the federal head of his ſpiritual ſeed in the covenant of grace: the laſt covenant that ever will be made about man's eternal happineſs.

Queſt. 27. *How was the covenant of grace made with Chriſt as the* ſecond *or* laſt Adam?

Anſw. The Father purpoſed that a remnant of loſt mankind ſhould be the members of Chriſt's body, and gave them to him for that end; and Chriſt, ſtanding as *ſecond Adam*, accepted the gift, John xvii. 6.: as alſo the Father propoſed to him as the *laſt Adam*, the covenant of grace in the full

tenor, condition, and promiſes thereof, to which he conſented: and thus the covenant of rich grace was concluded between them, Zech. vi. 13.

Queſt. 28. *How are we to conceive of the covenant of grace, in reſpect of order and being?*

Anſw. Although the covenant of grace was the *ſecond* covenant, in reſpect of *order* and manifeſtation to the world, yet it was *firſt* in reſpect of *being*, becauſe it was actually made with Chriſt from eternity, Tit. i. 2.

Queſt. 29. *How do you prove, from ſcripture, that there was ſuch a covenant made with Chriſt?*

Anſw. From Iſa. xlii. 6. *I will give thee for a covenant of the people:* and Heb. viii. 6. where Chriſt is called *the Mediator of the better covenant:* and from Heb. xiii. 20. where we read of *the blood of the everlaſting covenant.*

Queſt. 30. *What was the antient uſage in making of covenants?*

Anſw. It was to cut a beaſt in twain, and to paſs between the parts of it, Jer. xxxiv. 18.

Queſt. 31. *What doth this uſage import, as applied to God's making a covenant with his choſen?*

Anſw. It imports, that it was a *covenant by ſacrifice*, Pſalm l. 5.

Queſt. 32. *What was the* ſacrifice *in this covenant?*

Anſw. It was Chriſt himſelf, the party contracter on man's ſide, Heb. ix. 26.

Queſt. 33. *What was the* ſword *that cut this ſacrifice aſunder?*

Anſw. It was divine juſtice, Zech. xiii. 7.

Queſt. 34. *How is Chriſt, the party contracter on man's ſide, to be conſidered in this covenant?*

Anſw. He is to be conſidered as the head and repreſentative of his ſpiritual ſeed.

Queſt. 35. *How doth it appear that Chriſt is the head and repreſentative of his ſpiritual ſeed in this covenant?*

Anſw. From

Anſw. From the making of the promiſes originally to him; and from his being the ſurety of the covenant.

Queſt. 36. *When were the promiſes made unto him?*

Anſw. Before the world began; which, in ſcripture ſtile, is the ſame as from eternity, Tit. i. 2. *In hope of eternal life, which God, that cannot lie, promiſed before the world began.* And there was none, before the world began, to whom the promiſe of eternal life could be made perſonally, but to Chriſt, as the head and repreſentative of his ſeed.

Queſt. 37. *How do you prove, from ſcripture, that Chriſt was* Surety *for his ſpiritual ſeed in this covenant?*

Anſw. From Heb. vii. 22. *By ſo much was Jeſus made a* SURETY *of a better teſtament?*

Queſt. 38. *In what ſenſe was he ſurety for them?*

Anſw. He was their ſurety in the way of ſatisfaction for all their debt of obedience and puniſhment, by taking it wholly on himſelf, as for perſons utterly inſolvent.

Queſt. 39. *How is Chriſt's being the ſurety of the covenant, an evidence of its being made with him as the repreſentative of his ſeed?*

Anſw. Becauſe by his being ſurety for them, he became one with them in the eye of the law: hence is Chriſt ſaid not only to be *made ſin for us*, but we are ſaid to be *made the righteouſneſs of God in him*, 2 Cor. v. 21.

Queſt. 40. *Why was the covenant of grace made with Chriſt as the head and repreſentative of his ſpiritual ſeed?*

Anſw. That the love of God, and the covenant of grace might be of the ſame eternal date; for as the love of God is *an everlaſting love*, Jer. xxxi. 3. ſo the covenant of grace is an *everlaſting covenant*, Heb. xiii. 20.

Queſt. 41. *Who is the party repreſented and contracted for in the covenant of grace?* *Anſw.* The

Anſw. The elect of mankind.

Queſt. 42. *What underſtand you by the elect of mankind?*

Anſw. A certain number of mankind choſen from eternity, to everlaſting life.

Queſt. 43. *How doth it appear, that the elect were the party repreſented and contracted for?*

Anſw. Becauſe the party with whom the covenant was made, is called God's CHOSEN, Pſalm lxxxix. 3. *I have made a covenant with my* CHOSEN: that is, with Chriſt, as contracting for all the choſen, or elect of God.

Queſt. 44. *Why are the elect called Chriſt's* ſeed, Pſal. lxxxix. 4.?

Anſw. Becauſe he begets them with the word of truth; and they are born again to him in their regeneration, James i. 18. John iii. 3.

Queſt. 45. *Why is Chriſt ſaid to take on him the* ſeed of Abraham, Heb. ii. 16. *and not rather the* ſeed of Adam?

Anſw. To ſhew that it was the elect only that he repreſented; in as much as the *ſeed of Abraham* are but a part of *Adam's ſeed*, which includes all mankind.

Queſt. 46. *How are the elect of God to be conſidered in this covenant and federal repreſentation?*

Anſw. They are to be conſidered as loſt ſinners, and as utterly unable to help themſelves in whole or in part; and yet withal as given to Chriſt by the Father, as objects of eternal, ſovereign, and free love, Hoſ xiii. 9. John xvii. 6, 9.

Queſt. 47. *Wherein does the* freedom *of this electing love appear?*

Anſw. In pitching upon objects altogether unlovely, Ezek. xvi. 6.

Queſt. 48. *Wherein does the* ſovereignty *of it appear?*

Anſw. In pitching on *ſome* ſuch unlovely objects

jects, and passing by others in the same condition, Rom. ix. 21.

Quest. 49. *Was it any disparagement to the federal representation of the* second Adam, *that he represented only* SOME *of mankind, whereas the* first Adam *represented the* WHOLE *of his race?*

Answ. No: because it was unspeakably more for Christ to undertake and contract for ONE sinner, than for *Adam* to contract for a WHOLE righteous world.

Quest. 50. *Is, what is called by some divines, the* covenant of redemption, *a distinct covenant from the covenant of grace?*

Answ. Although Christ alone engaged from eternity to pay the price of our redemption, on which account the covenant is wholly of free grace to us; yet there is no warrant, from scripture, to suppose a covenant of redemption distinct from the covenant of grace.

Quest. 51. *How many covenants are there for life and happiness to man in scripture-reckoning?*

Answ. They are but two in number; whereof the covenant of works is one, and consequently the covenant of grace must be the other.

Quest. 52. *How do you prove, from scripture, that there are but* two covenants, *whereof the covenant of works is one?*

Answ. From Gal. iv. 24. where it is said,—*These are the two covenants, the one from mount* Sinai, *which gendereth to bondage.*

Quest. 53. *How doth it appear that the one from* mount Sinai, *which gendereth to bondage, is the covenant of works?*

Answ. Because the generating of bond children, excluded from the inheritance, Gal. iv. 30. is a distinguishing character of the covenant of works, which cannot agree to the covenant of grace under any dispensation thereof.

Quest. 54.

Queſt. 54. *Was then the covenant at mount* Sinai *a covenant of works?*

Anſw. The covenant of works was only repeated at mount *Sinai*, together with the covenant of grace, to ſhew to all *Iſrael*, that the clearing of both the principal and penalty of the covenant of works, as the condition of the covenant of grace, was laid on Chriſt.

Queſt. 55. *Does the ſcripture make mention of the blood of any moe covenants but one?*

Anſw. The ſcripture makes mention of the blood of the *covenant*, in the ſingular number, four ſeveral times, namely, Exod. xxiv. 8. Zech. ix. 11. Heb. x. 29. and xiii. 2.; but no where ſpeaks of the blood of the *covenants*, in the plural number.

Queſt. 56. *What is the native conſequence of the ſcripture's mentioning the blood of the covenant, in the ſingular number, and not the blood of the covenants, in the plural number?*

Anſw. The conſequence is, that the covenant, the blood whereof the ſcripture mentions, and our ſalvation depends upon, is but ONE covenant, and not TWO.

Queſt. 57. *What is the received doctrine in our ſtandards upon this head?*

Anſw. Our ſtandards make no diſtinction between a covenant of redemption, and a covenant of grace; as is evident from *Larger Catechiſm*, Queſt. 31. "*With whom was the covenant of grace made?* "*Anſw.* The covenant of grace was made with "Chriſt, as the ſecond *Adam*, and in him with all "the elect as his ſeed, Iſa. liii. 10, 11. Rom. v. "15, to the end, Gal. iii. 16."

Queſt. 58. *Is the covenant of grace conditional, or abſolutely free?*

Anſw. It was ſtrictly conditional to the ſurety, but is abſolutely free to the ſinner, Iſa. xlix. 3. Jer. xxxi. 33, 34.

Queſt. 59.

Queſt. 59. *What is the proper* condition *of the covenant of grace?*

Anſw. It is CHRIST, as repreſentative and ſurety, his *fulfilling all righteouſneſs,* owing unto God by his ſpiritual ſeed, in virtue of the broken covenant of works, Matth. iii. 15.

Queſt. 60. *Wherein conſiſts that* righteouſneſs *which Chriſt had to fulfil, as the condition of the covenant of grace?*

Anſw In the holineſs of his human nature, perfect conformity to the law in his life, and ſatisfaction for ſin in his death.

Queſt. 61. *Why was* holineſs of nature *neceſſary as a conditionary article of the covenant?*

Anſw. Becauſe nothing being ſo oppoſite to God as an unholy nature, and yet the elect having their natures wholly corrupted, it was therefore neceſſary, that Chriſt, their repreſentative, ſhould have a human nature perfectly pure and holy, fully anſwering, for them, the holineſs and perfection of nature required by the law, Heb. vii. 26.

Queſt. 62. *Why was* righteouſneſs of life, *or perfect conformity to the law, neceſſary as a conditionary article of the covenant?*

Anſw. Becauſe *Adam,* as a public head, having failed in his obedience, there could be no entering into life for him, or any of his natural ſeed, without keeping the commandments by the ſurety, Matth. xix. 17. —*If thou wilt enter into life, keep the commandments.*

Queſt. 63. *Has Chriſt fulfilled this part of the condition?*

Anſw. Yes: for, *he became obedient unto death,* Phil. ii. 8.

Queſt. 64. *Was* ſatisfaction for ſin *any part of the condition of* Adam's *covenant?*

Anſw. No: holineſs of nature, and righteouſneſs of life, were the ſole condition of it.

Queſt. 65.

Queſt. 65. *How then came ſatisfaction for ſin to be a conditionary article in the new covenant?*

Anſw. Becauſe the covenant of works being broken, and the penalty thereof incurred, the holineſs, juſtice, and veracity of God inſiſted, that without ſhedding of blood there ſhould be no remiſſion, Heb. ix. 22.

Queſt. 66. *What was the conditionary article of the covenant, relative to ſatisfaction for ſin?*

Anſw. That all the ſins of an elect world, being ſummed up as ſo many breaches of the law, or covenant of works, Chriſt, as a public perſon, ſhould ſatisfy fully and completely for them all, Iſa. liii. 5, 6.

Queſt. 67. *How was he to make this ſatisfaction?*

Anſw. By SUFFERING, Luke xxiv. 26. *Ought not Chriſt to have* SUFFERED *theſe things?*

Queſt. 68. *What was it that he had to ſuffer?*

Anſw. The ſame very puniſhment the elect ſhould have undergone, for the breach of the covenant of works; and that is death, in its full latitude and extent, Gen. ii. 17. compared with 2 Cor. v. 14.

Queſt. 69. *What is that death, in the full latitude and extent thereof, which Chriſt had to endure, in a way of ſatisfaction for ſin?*

Anſw. It was both the CURSE, or SENTENCE, of the broken law, binding him over, as the ſurety, to ſuffer all that revenging wrath which ſin deſerved; and likewiſe the *actual* EXECUTION of this ſentence upon him to the uttermoſt, for the full ſatisfaction of juſtice, Gal. iii. 10. Ezek. xviii 4.

Queſt. 70. *Hath Chriſt fulfilled this part of the condition?*

Anſw. Yes: he was *made a* CURSE *for us:——and hath given himſelf for us, an* OFFERING *and a* SACRIFICE *to God, for a ſweet-ſmelling ſavour*, Gal. iii. 13. Eph. v. 2.

Queſt. 71. *How doth it appear, that this righteouſneſs of Chriſt is the condition of the covenant of grace?* *Anſw.* Be-

Anſw. Becauſe his fulfilling all righteouſneſs is the only ground of a ſinner's right and title to eternal life, and the ſole foundation of his plea before God, Eph. i. 7. Phil. iii. 8, 9.

Queſt. 72. *Why may not* faith, *or believing, be the condition of the covenant of grace?*

Anſw. Becauſe faith is promiſed in the covenant itſelf, and therefore cannot be the condition thereof, Iſa. xlv. 24. Eph. ii. 8, 9.

Queſt. 73. *May not faith be the condition, when the ſcripture ſaith, that* Abraham's *faith* was counted unto him for righteouſneſs, *Rom.* iv. 3.?

Anſw. It was the *object* which *Abraham's* faith terminated upon, namely, Chriſt and his righteouſneſs, and not his faith itſelf, or his act of believing, that was counted to him for righteouſneſs.

Queſt. 74. *What place then has faith in the covenant?*

Anſw It has the place of an *inſtrument* and *gift*; and is neceſſary, as ſuch, ſavingly to intereſt us in Chriſt, and to acquieſce in his fulfilling the condition of the covenant for us, John i. 12. Iſa. xlv. 24.

Queſt. 75. *What may we learn from the* conditionary part *of the covenant, as fulfilled by Chriſt?*

Anſw. That the redemption of the ſoul is precious, being ranſomed at no leſs ſum, than the holy birth, righteous life, and ſatisfactory death of the Son of God; and that the law is ſo far from being made void through faith, that it is eſtabliſhed thereby, 1 Pet. i. 19. Rom. iii. 31.

Queſt. 76. *Seeing in every covenant there is a promiſe, what are the* promiſes *of the covenant of grace?*

Anſw. They are ſuch as have either their direct and immediate effect upon Chriſt himſelf, as the head; or ſuch as have their direct and immediate effect on the elect, comprehended with him in the covenant.

Queſt. 77. *What are theſe promiſes that have their direct and immediate effect on Chriſt himſelf, as the head of the covenant?*

Anſw. The promiſe of aſſiſtance in his work, of the accptance thereof, and of a glorious reward to be conferred on him, as the proper merit of his *work done*, Pſalm lxxxix. 21. and xvi. 10. Iſa. lii. 13. and liii. 10.

Queſt. 78. *What are the promiſes that have their direct and immediate effect upon the elect?*

Anſw. They are all the promiſes pertaining to life and godlineſs; the promiſes of grace and glory, and of every good thing; which may all be comprehended in this one, to wit, the promiſe of ETERNAL LIFE, mentioned, Tit. i. 2. *In hope of* ETERNAL LIFE, *which God that cannot lie, hath promiſed before the world began:* and 1 John ii. 25. *This is the promiſe that he hath promiſed us, even* ETERNAL LIFE.

Queſt. 79. *What is meant by the promiſe of eternal life?*

Anſw. It comprehends in it *all true happineſs*, and the *everlaſtingneſs* thereof.

Queſt. 80. *How is it evident that all true and eternal happineſs is comprehended in the meaning of the promiſe of eternal life?*

Anſw. In as much as the *death* threatened in the covenant of works, comprehended *all miſery* in this world, and in the world to come; ſo the *life* promiſed in the covenant of grace, muſt needs comprehend *all happineſs* in time and eternity, with all the means by which it is compaſſed, Rom. vi. 23.

Queſt. 81. *To whom was this promiſe of eternal life made?*

Anſw. To Chriſt *primarily*, and to the elect *ſecondarily*, in and through him; as is evident from Tit. i. 2. compared with 1 John ii 25.

Queſt. 82. *To whom are the promiſes of the covenant indorſed or directed?*

Anſw. To all who hear the goſpel, with their ſeed, Acts ii. 39. *The promiſe is to you, and to your children.*

Queſt. 83.

Queſt. 83. *What right to the promiſes have all the hearers of the goſpel, by this general indorſement of them?*

Anſw. A right of *acceſs* to the promiſes, and all the good that is in them, ſo as to be rendered inexcuſable if they believe not, John iii. 18.

Queſt. 84. *What right doth* faith, *or believing, give unto the promiſes?*

Anſw. A right of *poſſeſſion*, in virtue of union with Chriſt, in whom all the promiſes are *yea, and Amen*, John iii, 36. *He that believeth*——HATH *everlaſting life.*

Queſt. 85. *What may we learn from the* promiſſory part *of the covenant?*

Anſw. That all the benefits thereof are the free gifts of grace, running in the channel of the obedience and death of Chriſt; and are in him perfectly ſure to the elect ſeed, Iſa. lv. 3.

Queſt. 86. *Was there any* penalty *in the covenant of grace, as there was in the covenant of works?*

Anſw. Although there was a *penalty* in the covenant of works, becauſe *Adam*, with whom it was made, was a *fallible* creature, yet there could be none in the covenant of grace, becauſe Chriſt, the party contracting on man's ſide, was abſolutely *infallible*, and could not *fail*, Iſa. xlii. 4.

Queſt. 87. *Are not the elect, the party contracted for*, fallible, *even after they are brought to believe?*

Anſw. It is certain that believers are *fallible* in reſpect of their *actions*, as long as they are in this world, but not in reſpect of their *ſtate*: they can no more *fall* from their *ſtate of grace*, than the ſaints in heaven can, Job xvii. 9. John xiii. 1.

Queſt. 88. *Can* fatherly chaſtiſements *be called a* penalty *in the covenant of grace, with reſpect unto believers?*

Anſw. No; becauſe they are not *vindictive*, but *medicinal*, and do really belong to the *promiſſory*

part of the covenant; as is evident from Pſalm lxxxix. 30,—35. Iſa xxvii. 9. Heb xii. 6, 7.

Queſt. 89. *What ſecurity have believers againſt any proper penalty in this covenant?*

Anſw. They have the ſecurity of Chriſt's performing the condition of it for them; and his doing ſo *legally ſuſtained* in their favours, 2 Cor. v. 21.

Queſt. 90. *On whom is the* adminiſtration *of the covenant of grace devolved?*

Anſw. On Chriſt the *ſecond Adam* alone, and that as a reward of his work, Iſa. xlix. 8.

Queſt. 91. *What do you underſtand by the* adminiſtration of the covenant?

Anſw. The *intire management* of it, whereby it may be rendered effectual to the end for which it was made.

Queſt. 92. *Who are the* objects *of this adminiſtration?*

Anſw. Sinners of mankind *indefinitely*, or *any* of the family of *Adam*, without exception, John iii 14, 15.

Queſt. 93. *How doth he adminiſter the covenant to ſinners of mankind indefinitely?*

Anſw. In the *general offer* of the goſpel, which is *good tidings to* ALL PEOPLE, Luke ii. 10.; and wherein all, without exception, are declared welcome, Prov. viii. 4. Mark xvi. 15.

Queſt. 94. *What is the* foundation *of the unlimited adminiſtration of the covenant, in the goſpel-offer?*

Anſw. It is not founded on election, but on the *intrinſic ſufficiency* of Chriſt's obedience and death, for the ſalvation of all, John i. 29.

Queſt. 95. *For what* end *does he thus adminiſter the covenant?*

Anſw. For delivering ſinners out of the ſtate of ſin and miſery, and for bringing them into an eſtate of ſalvation, Gal. iii. 21, 22.

Queſt. 96. *How doth he bring them into an* eſtate of ſalvation?

Anſw. By

Anſw. By bringing them perſonally and ſavingly into the *bond of the covenant*, in the day of his power, when *one ſhall ſay, I am the Lord's,*——*and another ſubſcribe with his hand unto the Lord*, Iſa. xliv. 5. Ezek. xx. 37.

Queſt. 97. *How long will he continue to be the adminiſtrator of the covenant?*

Anſw. As he diſpenſes all the bleſſings of the covenant here, ſo he will complete the happineſs of the ſaints, in the other world, by a perfect accompliſhment of all the promiſes thereof unto them, John iii. 35. Eph. v. 27.

Queſt. 98. *How doth it appear that he will be the adminiſtrator of the covenant through eternity?*

Anſw. Becauſe he is to remain the eternal *bond* of *union*, and *mean* of *communication*, betwixt God and the ſaints for ever, Heb. vii. 25. Rev. vii. 17.

Queſt. 99. *What is the* firſt *and* fundamental act *of his adminiſtration?*

Anſw. It is his *diſponing* the *all things*, which he hath in his hand, as the appointed *truſtee* of the covenant, unto poor ſinners, by way of a TESTAMENT, Luke xxii. 29. *I appoint*, or DISPONE, *unto you a kingdom, as my Father hath appointed unto me.*

Queſt. 100. *What is the difference between a* federal, *and a* teſtamentary diſpoſition?

Anſw. A *federal* diſpoſition is made upon an *onerous* cauſe, or proper condition; but a *teſtamentary* diſpoſition is a deed, or conveyance, of *grace* and bounty, *without all conditions*, properly ſo called. Thus the Father's federal diſpoſition, of all covenant benefits to Chriſt, was on condition of his making *his ſoul an offering for ſin*; but Chriſt's teſtamentary diſpoſition to ſinners, who have nothing, is *without money, and without price*, Iſa. liii. 10. and lv. 1.

Queſt. 101. *Is Chriſt's* teſtament *of the ſame* date *with the* covenant *that was made with him?*

Anſw. The covenant of grace was made with him from eternity, but it is obvious, that his *commencing teſtator* of this covenant, being an act of his adminiſtration thereof, could not take place till the covenant of works was broken.

Queſt. 102. *At what* time *then did he make his teſtament?*

Anſw. That very day wherein *Adam* fell, in the firſt promiſe, Gen. iii. 15.

Queſt. 103. *How could his teſtament be of* force, *(according to Heb.* ix. 17.*) ſo long time before his actual death?*

Anſw. He died *typically*, in all the ſacrifices of the Old Teſtament; hence called, *the Lamb ſlain from the foundation of the world*, Rev. xiii. 8.

Queſt. 104. *Who are the* legatees, *or parties, in whoſe favour the teſtament was made?*

Anſw. Since Chriſt is authorized by the Father, to adminiſter the covenant to *mankind ſinners indefinitely*, none of theſe can be excepted out of his teſtament, as to the external revelation and exhibition of it, any more than they are out of his adminiſtration, John vi. 37. Rev. xxii. 17.

Queſt. 105. *Who is the* executor *of his teſtament?*

Anſw. Although in teſtaments among men, the *teſtator* and *executor* are always different perſons, becauſe the teſtator dying, cannot live again to ſee his will execute, yet here the teſtator, who *was dead*, is *alive for evermore*, as the executor of his own teſtament, by his Spirit, Rev. i. 18. Rom. iv. 25.

Queſt. 106. *What are the* legacies *left in his teſtament?*

Anſw. They are all the benefits of the covenant, even HIMSELF, and ALL THINGS in and with him, Rom. viii. 32. Rev. xxi. 7.

Queſt. 107. *By what* means *is it that ſinners are poſſeſſed of theſe rich legacies?*

Anſw. By faith, or believing on the Lord Jeſus Chriſt, Acts xvi. 31. Queſt. 108.

Queſt. 108. *Why is believing on Chriſt the appointed mean of inſtating ſinners in the covenant, and legacies thereof?*

Anſw. Becauſe hereby the grace of the covenant is preſerved entire, *to the end the promiſe might be ſure to all the ſeed,* Rom. iv. 16.

Queſt. 109. *How may perſons know if they are ſavingly and perſonally within the covenant of grace?*

Anſw. If they have found themſelves unable to dwell any longer within the boundaries of the covenant of works, and *have fled for refuge,* from that covenant, *to lay hold upon the hope ſet before them,* Heb. vi. 18.

Queſt 110. *Wherein do the covenants of* works *and* grace DIFFER *from one another?*

Anſw. They *differ* in their nature, parties contracters, properties, conditions, promiſes, the order of obedience, in their end and deſign, the manner of their adminiſtration, and in their effects.

Queſt. 111. *Wherein do theſe two covenants of works and grace differ in their* nature.

Anſw. The covenant of works was a covenant of *friendſhip,* and ſuppoſed the parties to be in perfect amity; but the covenant of grace is a covenant of *reconciliation,* and ſuppoſes man to be at variance with God, and enmity againſt him, 2 Cor. v. 19.

Queſt. 112. *Wherein do they differ as to the* parties contracters?

Anſw. In the covenant of works, the parties contracters were, GOD and innocent *Adam,* repreſenting all his *natural* ſeed; but in the covenant of grace, the parties are, GOD, and CHRIST the ſecond *Adam,* repreſenting all his *ſpiritual* ſeed, Pſalm lxxxix. 3, 4.

Queſt. 113. *How do they differ in their* properties?

Anſw. The covenant of works, as ſtanding with the *firſt Adam,* was but *ſhort-lived;* but the covenant of grace, which ſtands faſt with the *ſecond Adam,*

Adam, is an *everlaſting* covenant, Heb. xiii. 20.: the covenant of works denounced nothing but wrath and curſe upon the tranſgreſſor; but the covenant of grace is full of bleſſings to the ſinner in Chriſt, Eph. i 3.

Queſt. 114. *Wherein do they differ in their* conditions?

Anſw. The condition of the covenant of works was only the perfect obedience of a *mere man*, bearing no proportion to the life promiſed; but the condition of the covenant of grace is the perfect righteouſneſs of *God-man*, which is fully adequate to the promiſed reward, Jer. xxiii. 6.

Queſt. 115. *How do they differ in their* promiſes?

Anſw. The promiſe of the covenant of works was ſtrictly *conditional*; but the promiſes of the covenant of grace, as reſpecting us, are *abſolutely free*, Jer. xxxi. 33, 34.

Queſt 116. *Wherein do they differ in the* order of obedience?

Anſw. In the covenant of works, duty, or obedience, was the foundation of privilege: acceptance firſt began at the work, and then went on to the perſon, if the work was perfectly right: but, in the covenant of grace, this order is quite inverted; for therein privilege is the foundation of duty, and acceptance firſt begins at the perſon, and then goes on to the work, becauſe flowing from a principle of faith, Gen. iv. 4. compared with Heb. xi. 4.

Queſt. 117. *How do they differ in their* end *and* deſign?

Anſw. The end of the covenant of works was to ſhow man what he was to do towards God; but the end of the covenant of grace is to ſhow man what God is to do for him, and in him, Iſa. xxvi. 12.

Queſt. 118. *How do they differ in the* manner *of their* adminiſtration? *Anſw.* The

Anſw. The covenant of works was diſpenſed by God *abſolutely* conſidered; but the covenant of grace is diſpenſed by a *Mediator*, who is himſelf the ALL of the covenant, Iſa. xlii. 6.

Queſt. 119. *Wherein do theſe two covenants differ in their* effects?

Anſw. The covenant of works wounds and terrifies a guilty ſinner; but the covenant of grace heals and comforts a wounded ſoul, Iſa. xlii. 3.: the covenant of works ſhuts up to hell and wrath; but the covenant of grace caſts open a door of eſcape, John x. 9. and xiv. 6.

Queſt. 120. *What may we learn from this whole doctrine of the covenant of grace?*

Anſw. That it is our duty to believe, that JESUS CHRIST is the *Saviour of the world*, and *our Saviour* in particular, by his Father's appointment, and his own offer; and that, by the ſame appointment and offer, *his righteouſneſs*, the condition of the covenant, and *eternal life*, the promiſe of the covenant, are OURS in reſpect of *right* thereto, ſo as that we may lawfully and warrantably take poſſeſſion of the ſame, and *uſe* them as OUR OWN, to all the intents and purpoſes of ſalvation, John iv. 42.——*We know that this is indeed the Chriſt, the* SAVIOUR *of the* WORLD. Luke i. 47. *My ſpirit hath rejoiced in God* MY SAVIOUR.

21. QUEST. *Who is the Redeemer of God's elect?*

ANSW. The only Redeemer of God's elect is the Lord Jeſus Chriſt, who, being the eternal Son of God, became man, and ſo was, and continueth to be, God and man, in two diſtinct natures, and one perſon for ever.

Queſt. 1. *What is the greateſt* wonder *that ever the world ſaw?* *Anſw.* The

Anſw. The incarnation of the Son of God, John i. 14. Jer. xxxi. 22.

Queſt. 2. *What makes this the greateſt wonder?*

Anſw. Becauſe thereby two natures, infinitely diſtant, are united in one perſon; hence called a *great myſtery*, 1 Tim. iii 16.

Queſt. 3. *Was this great event foretold before it came about?*

Anſw. Yes: God *ſpake* of it *by the mouth of his holy prophets, which have been ſince the world began*, Luke i. 70. Acts x. 43

Queſt. 4. *By what* names *did they ſpeak of his coming?*

Anſw. By a variety of names; ſuch as *Shiloh*, Gen. xlix. 10.; *Meſſiah*, Dan. ix. 25.; *Immanuel*, Iſa. vii. 14.: *The Branch*, Zech. vi. 12.; the *Meſſenger of the Covenant*, Mal. iii. 1.; and ſeveral others.

Queſt. 5. *Is he* now *actually come into the world?*

Anſw. Yes, long ago: and *it is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world;— not to condemn the world, but that the world through him might be ſaved*, 1 Tim. i. 15. John iii. 17.

Queſt. 6. *How do you prove, that our Lord Jeſus Chriſt is the* true promiſed Meſſiah?

Anſw. By this one argument, that *all things which were written in the law of* Moſes, *and in the prophets, and in the Pſalms* concerning the *Meſſiah*, are literally fulfilled in *Jeſus of Nazareth*, Luke xxiv. 44. Acts iii. 18.; as will be evident by comparing every prophecy and promiſe concerning him in the Old Teſtament, with the exact accompliſhment thereof in the New.

Queſt. 7. *What* ſilencing queſtions *may be put to the* Jews, *who deny that the* Meſſiah *is yet come in the fleſh?*

Anſw. They may be aſked, Where is the *ſceptre* of civil government, which was not to *depart* from

from *Judah* until *Shiloh* came, according to Gen. xlix. 10.? Where is the *ſecond temple*, into which the *Meſſiah* was to come, and to make the *glory* of it *greater* than the glory of the *former*, by his perſonal preſence therein, according to Hag. ii. 9.? Where is the *ſacrifice and oblation* now offered? has it not long ago ceaſed, according to Dan. ix. 27.? And where is the *family of David*, out of which Chriſt was to ſpring, according to Iſa. xi. 1.? is it not now quite extinct? They are utterly incapable of anſwering any of theſe.

Queſt. 8. *What doth the title of a* Redeemer *ſuppoſe with reference to the* redeemed?

Anſw. Bondage and captivity to ſin, Satan, the world, death and hell, through the breach of the firſt covenant; hence called *lawful captives*, Iſa. xlix. 24.

Queſt. 9. *Are all mankind, the elect of God as well as others, under this bondage and captivity by nature?*

Anſw. Yes: as is evident from Eph. ii. 1, 2, 3.

Queſt. 10. *Why is Chriſt called the* ONLY Redeemer *of God's elect?*

Anſw. Becauſe there was none capable of the vaſt undertaking but himſelf, Pſalm xlix. 7, 8. Iſa. lxiii. 5.

Queſt. 11. *How doth Chriſt redeem the elect from their ſpiritual bondage and captivity?*

Anſw. By price and power; or by ranſom and conqueſt, 1 Pet. i. 19. Iſa. xlix. 25.

Queſt. 12. *What* ranſom *or* price *did he lay down?*

Anſw. His own LIFE, Matth. xx. 28. *The Son of man came——to give his* LIFE *a ranſom for many.*

Queſt. 13. *How doth Chriſt redeem by* power *or* conqueſt?

Anſw. When, by his word and Spirit, he looſes the bonds of the captives, and ſays *to the priſoners, Go forth; and to them that ſit in darkneſs, Shew yourſelves:* and thus ſpoils *principalities and powers*, Iſa. xlix 9. Col. ii. 15. Queſt. 14.

Queſt. 14. *Why is the Redeemer called* LORD?

Anſw. Becauſe, as God, he *whoſe name alone is* JEHOVAH, is *moſt high over all the earth:* and, as Mediator, all power in heaven and earth is given unto him, Pſalm lxxxiii. 18. Matth. xxviii. 18.

Queſt. 15. *Why is he called* JESUS?

Anſw. Becauſe he SAVES his people from their ſins, Matth. i. 21.

Queſt. 16. *Why is he called* CHRIST?

Anſw. CHRIST in the *Greek*, and MESSIAH in the *Hebrew* language, ſignify one and the ſame thing, to wit, the ANOINTED; which implies his deſignation unto his mediatory office, and his being fully qualified for it, John i. 41. Acts x. 38.

Queſt. 17. *Whereupon is Chriſt's ſufficiency, for the great work of our Redemption, founded?*

Anſw. Upon the infinite dignity of his perſon, as being *the eternal ſon of God*, 1 John v. 20.

Queſt. 18. *Is Chriſt the Son of God by* nature *or only by* Office?

Anſw. Chriſt is the eternal Son of God by *nature*; his *Sonſhip* is equally natural and neceſſary with the *Paternity* of the Father, Matth. xxviii. 19. 2 John verſe 3.

Queſt. 19. *What would be the danger of aſſerting, that Chriſt is called the* Son of God, *only with reſpect to his* mediatory office?

Anſw. This would make his perſonality depend upon the divine will and good pleaſure, as it is certain his mediatory office did, John iii. 16.; and conſequently he would not be the ſelf exiſtent God.

Queſt. 20. *Might not the* Sonſhip *of Chriſt be the reſult of the* divine will, *though his* perſonality *is not ſo?*

Anſw. No: becauſe his *Sonſhip* is his *proper perſonality*; and therefore to make his Sonſhip the reſult of the divine will, is to overturn the *perſonal properties* of the Father and Son, and conſequently to deny both, 1 John ii. 23. Queſt. 21.

Queſt. 21. *How do you prove, from ſcripture that Chriſt's Sonſhip is* diſtinguiſhed *from his office?*

Anſw. From John vii. 29; where Chriſt, ſpeaking of his Father, ſays, *I know him, for I am* FROM *him, and he hath ſent me.* Where it is evident, that his being FROM the Father, as to his eternal generation, is diſtinguiſhed from his being SENT by him, as to his office.

Queſt. 22. *What did this glorious perſon, the eternal Son of God,* become, *that he might be our Redeemer?*

Anſw. He became MAN, John i 14. Gal. iv. 4.

Queſt. 23. *When he became man, did he ceaſe to be God?*

Anſw. No: but he became *Immanuel*, God-man, Iſa vii. 14. Matth. i. 23.

Queſt. 24. *What is the import of the name* Immanuel?

Anſw. It imports, that God is in our nature; and that a God in our nature, is not againſt us, but a God with us, and for us, to ſave us from the hands of all our enemies, Luke i. 71.

Queſt. 25. *What moved God to become man in the perſon of the Son?*

Anſw. Nothing but matchleſs and undeſerved grace and love, John iii. 16.

Queſt. 26. *How many* natures *hath Chriſt?*

Anſw. Two; namely, the nature of God, and the nature of man, 1 Tim. iii. 16.

Queſt. 27. *Why are they called* two diſtinct *natures?*

Anſw. In oppoſition to the error of the *Eutychians* of old, who maintained, that the two natures were mixed or blended together, ſo as to make but one nature.

Queſt. 28. *Why is he ſaid to have but* one perſon?

Anſw. In oppoſition to the error of the *Neſtori-*

ans, who maintained, that each nature was a perſon; or, that he had two perſons.

Queſt. 29. *How doth it appear that the two natures of God and man are* united *in the perſon of the Son?*

Anſw. From Iſa. ix. 6. *Unto us a child is born,——and his name ſhall be called,——The mighty God.* It neither being poſſible nor true, that he who is the *child born*, could be the *mighty God*, but by union of the divine and human natures in one perſon, Rom. i. 4. and ix. 5. 1 Tim. iii. 16.

Queſt. 30. *Will ever the union betwixt the two nations be diſſolved?*

Anſw. By no means: for he continues to be our *Kinſman*, *Prieſt*, and *Repreſentative*, in both natures for ever, Heb. vii. 24, 25.

Queſt. 31. *Does not each nature, notwithſtanding of this union, ſtill retain its own* eſſential properties?

Anſw. Yes: the divine nature is not made *finite*, ſubject to ſuffering or change; nor is the human nature rendered *omniſcient*, *omnipreſent*, and *omnipotent*, as the *Lutherans*, contrary to ſcripture and reaſon, do affirm.

Queſt. 32. *Are not the acts and works of either of the two natures to be aſcribed to the* perſon *of Chriſt?*

Anſw. Yes: becauſe all he did and ſuffered, or continues to do, as Mediator, muſt be conſidered as *perſonal acts*, and from thence they derive their value and efficacy, Acts xx. 28.

Queſt. 33. *Why is the union of the two natures called an* hypoſtatical *or* perſonal *union?*

Anſw. Becauſe the human nature is united unto, and ſubſiſts in the perſon of the Son of God, Luke i. 35.

Queſt. 34. *What is the difference between the hypoſtatical union, and the union that takes place among the perſons of the adorable trinity?*

Anſw. The

Anſw. The union that takes place among the perſons of the adorable trinity, is an union of three perſons in one and the ſame *numerical nature* and *eſſence*; but the hypoſtatical, is an union of *two natures* in *one perſon.*

Queſt. 35. *What is the difference between the hypoſtatical union, and the union that takes place betwixt the ſoul and body?*

Anſw. Death diſſolves the union that is betwixt the ſoul and the body; but though the ſoul was ſeparated from the body of Chriſt, when it was in the grave, yet both ſoul and body were, even then, united to the perſon of the Son, as much as ever.

Queſt. 36. *What is the difference betwixt the hypoſtatical union, and the* myſtical *union that is betwixt Chriſt and believers?*

Anſw. Both natures in the hypoſtatical union are ſtill but one perſon; whereas though believers be ſaid to be in Chriſt, and Chriſt in them, yet they are not *one perſon* with him.

Queſt. 37. *Why was it requiſite that our Redeemer ſhould be* MAN?

Anſw. That being our *kinſman* and *blood-relation*, the right of redemption might devolve upon him; and that he might be capable of obeying and ſuffering in our own nature, Heb. ii. 14.

Queſt. 38. *Why was it requiſite that our Mediator ſhould be* GOD?

Anſw. That his obedience and ſufferings in our nature and room, might be of infinite value for our redemption, Acts xx. 28.; and that the human nature might be ſupported under the infinite load of divine wrath, which he had to bear for our ſins, Rom i 4.

Queſt. 39. *Why was it requiſite that the Mediator ſhould be God and man in one perſon?*

Anſw. That the proper works of each nature

might be accepted of God for us, and relied on by us, as the works of the whole perſon, Heb. ix. 14. 1 Pet. ii. 6.

Queſt. 40. *What may we learn from the indiſſolvable union of the two natures in the perſon of Chriſt?*

Anſw. That this union ſhall be an everlaſting ſecurity for the *perpetuity* of the union betwixt Chriſt and believers; that the one ſhall never be diſſolved more than the other; for he hath ſaid, *Becauſe I live, ye ſhall live alſo*, John xiv. 19.

22. QUEST. *How did Chriſt, being the Son of God, become man?*

ANSW. Chriſt, the Son of God, became man, by taking to himſelf a true body and a reaſonable ſoul, being conceived by the power of the Holy Ghoſt, in the womb of the virgin *Mary*, and born of her, yet without ſin.

Queſt. 1. *Did Chriſt aſſume the* perſon *of a man?*

Anſw. No: he aſſumed the human nature, but not a human perſon, Heb. ii. 16.

Queſt. 2. *Had ever the human nature of Chriſt a diſtinct perſonality of its own?*

Anſw. No: it never ſubſiſted one moment by itſelf, Luke i. 35.

Queſt. 3. *What is the reaſon that the human nature of Chriſt never ſubſiſted by itſelf?*

Anſw. Becauſe it was formed and aſſumed at once; for the ſame moment wherein the ſoul was united to the body, both ſoul and body ſubſiſted in the perſon of the Son of God.

Queſt. 4. *How came the human nature to ſubſiſt in the perſon of the Son?*

Anſw. The

Anſw. The whole trinity adapted and fitted the human nature to him; but the *aſſumption* thereof into a perſonal ſubſiſtence with himſelf, was the peculiar act of the Son, Heb. ii 14, 16

Queſt. 5. *Since the human nature of Chriſt has no perſonality of its own, is it not more imperfect than in other men, when all other men are human perſons?*

Anſw. The human nature of Chriſt is ſo far from being imperfect by the want of a perſonality of its own, that it is unſpeakably more perfect and excellent than in all other men; becauſe to *ſubſiſt in God*, or in a divine perſon, is incomparably more noble and eminent than to ſubſiſt by itſelf.

Queſt. 6. *Wherein lies the matchleſs and peculiar dignity of the human nature of Chriſt?*

Anſw. That it ſubſiſts in the *ſecond perſon* of the God-head, by a perſonal and indiſſolvable union.

Queſt. 7. *What is the difference between the* human nature, *and a* human perſon?

Anſw. A human perſon ſubſiſts *by itſelf*; but a human nature ſubſiſts *in a perſon.*

Queſt. 8. *When Chriſt became man, did he become another* perſon *than he was before?*

Anſw. No: there was no change in his perſon; for he aſſumed our nature unto his *former perſonality*, which he had from eternity.

Queſt. 9. *What is the reaſon that the aſſumption of the human nature made no change in the divine perſon of the Son?*

Anſw. Becauſe the human nature was aſſumed by Chriſt without a *human perſonality.*

Queſt. 10. *Whether is it moſt proper to ſay, that the human nature ſubſiſts in the* divine nature, *or in the* divine perſon *of Chriſt?*

Anſw. It is moſt proper to ſay, that it ſubſiſts in the *divine perſon* of Chriſt, becauſe the *natures* are DISTINCT, but the *perſon* is ONE; and it was the divine nature, *only* as it terminates in the *ſe-*

cond perſon, which aſſumed the human nature into perſonal union.

Queſt. 11. *Can we not ſay, in a conſiſtency with truth, that the* man Chriſt Jeſus *is* God?

Anſw. To be ſure we may: becauſe, in this caſe, we ſpeak of the *perſon*, which includes the human nature.

Queſt. 12. *But, can we ſay, in a conſiſtency with truth, that Chriſt Jeſus*, as man, *is God?*

Anſw. No: becauſe, in this caſe, we ſpeak only of the *human nature*, which does not include his divine perſon.

Queſt. 13. *What is the* human nature, *or wherein does it conſiſt?*

Anſw. It conſiſts in a *true body* and a *reaſonable ſoul*, of which the firſt *Adam*, and every man and woman deſcending from him, are poſſeſt.

Queſt 14. *Had our Redeemer* always *a true body and a reaſonable ſoul, ſubſiſting in his divine perſon?*

Anſw. No; until he came in the *fulneſs of time*, and then he *took* unto himſelf a true body and a reaſonable ſoul.

Queſt. 15. *How do you prove that he* took *this human nature to himſelf?*

Anſw. From Heb ii. 14, 16. *Verily, he took not on him the nature of angels, but he* TOOK *on him the ſeed of* Abraham.

Queſt. 16. *Why is Chriſt ſaid to take to himſelf a* true body?

Anſw. To ſhew that he had real *fleſh* and *bones* as we have, Luke xxiv. 39.; and that it was not only the mere ſhape and appearance of a human body, as ſome antient heretics alleged.

Queſt. 17. *How doth it appear that he had a true and real body, as other men have?*

Anſw. He is called *Man*, and the *Son of Man*, Pſalm lxxx. 17. Matth. viii. 20.; he was conceived and born, Matth. i. 20, 25.; he was ſubject to hunger,

hunger, thirſt, and wearineſs, like other men; he was crucified, dead, and buried, and roſe again: none of which could be affirmed of him, if he had not had a true body.

Queſt. 18. *Had not he a* reaſonable ſoul, *as well as a true body?*

Anſw. Yes: otherways he had wanted the principal conſtituent part of the human nature; accordingly we read, that his *ſoul* was *exceeding ſorrowful, even unto death,* Matth. xxvi. 38.

Queſt. 19. *Why was not the human body created immediately out of* nothing, *or out of the* duſt *of the earth, as* Adam's *body was?*

Anſw. Becauſe in that caſe, though he would have had a true body, yet it would not have been *a-kin* to us, *bone of our bone,* and *fleſh of our fleſh.*

Queſt. 20. *Did Chriſt bring his human nature from* heaven *with him?*

Anſw. No: for he was the *ſeed of the woman,* Gen iii. 15.

Queſt. 21. *How then is it ſaid,* 1 *Cor.* xv. 47. The firſt man is of the earth, earthy; the ſecond man is the Lord from heaven?

Anſw. The plain meaning is, the *firſt man* had his firſt original from the *earth*; but the *ſecond man,* as to his divine nature, is the eternal, independent, and ſovereign Lord of heaven and earth, equally with the Father; and as to his human nature, there was a more glorious concurrence of the adorable trinity, in the formation of it, than in the making of the *firſt Adam.*

Queſt. 22. *What was the peculiar agency of each perſon of the adorable trinity in this wonderful work?*

Anſw. The Father *prepares* a body, or human nature for him, Heb. x. 5.; the Holy Ghoſt *forms* it, by his overſhadowing power, out of the ſubſtance of the virgin, Luke i. 35.; and the Son *aſſumes* the entire human nature to himſelf, Heb. ii. 14, 16.

Queſt. 23.

Queſt. 23. *Why was Chriſt born of a* VIRGIN?

Anſw. That the human nature might be found again in its primitive purity; and preſented to God as ſpotleſs as it was in its firſt creation, free from the contagion of original ſin, which is conveyed to all *Adam*'s poſterity by natural generation.

Queſt. 24. *Was it neceſſary that Chriſt ſhould be conceived and born without ſin?*

Anſw. It was abſolutely neceſſary; both becauſe the human nature was to ſubſiſt in union with the perſon of the Son of God; and likewiſe becauſe it was to be a *ſacrifice* for ſin, and therefore behoved to be *without blemiſh*, Heb. vii. 26.

Queſt. 25. *What benefit or advantage accrues to us by the ſpotleſs holineſs of the human nature of Chriſt?*

Anſw. The ſpotleſs holineſs of his human nature is imputed to us as a part of his righteouſneſs; and it is a ſure earneſt of our perfect ſanctification at laſt, 1 Cor. i. 30. Col. ii. 9, 10.

Queſt. 26. *Was not the* Virgin MARY, *the mother of our Lord, a ſinner as well as others?*

Anſw. Yes: for ſhe deſcended from *Adam* by ordinary generation; Chriſt rebuked her for going beyond her ſphere, John ii. 4; ſhe needed a Saviour as much as others; and believed in him for ſalvation from ſin, Luke i. 47.

Queſt. 27. *What neceſſarily follows upon the union of the two natures?*

Anſw. A communication of the properties of each nature to the whole perſon: thus, though it was only the human nature that ſuffered, yet God is ſaid to purchaſe his church with *his own blood*, Acts xx. 28.: and though it was only the human nature that aſcended to heaven, yet, by reaſon of the perſonal union, God is ſaid to go up *with a ſhout*, Pſal. xlvii. 5.

Queſt. 28. *Can an* imaginary idea *of Chriſt*, as man, *be any way helpful to the faith of his being* God-man?

Anſw. It

Anſw. It is ſo far from being any way *helpful*, that it is every way *hurtful*: becauſe it is a diverting the mind from the *object* of *faith*, to an *object* of *ſenſe*: by the means whereof we cannot believe any truth whatſoever, divine or human: all faith being founded allenarly upon a teſtimony.

Queſt. 29. *How then is the perſon of Chriſt, God-man, to be conceived?*

Anſw. It can be conceived no other way, than by faith and ſpiritual underſtanding; or, by *the Spirit* of wiſdom and revelation in the knowledge of him, Eph. i. 17. 1 Cor. iv. 6.

Queſt. 30. *What* improvement *ought we to make of Chriſt's incarnation?*

Anſw. To claim him as *our own*, in virtue of his wearing our nature, ſaying, *Unto* US *a Child is born, unto* US *a Son is given*: or, which is the ſame thing, to follow the practice of *Ruth*, in lying down at the feet of our bleſſed *Boaz*, ſaying, *Spread thy ſkirt over* me; that is, take me, a poor bankrupt ſinner, into a marriage relation with thee, *for thou art my near kinſman*, Iſa. ix. 6. Ruth iii. 9.

23. QUEST. *What offices doth Chriſt execute as our Redeemer?*

ANSW. Chriſt, as our Redeemer, executeth the office of a prophet, of a prieſt, and of a king, both in his eſtate of humiliation and exaltation.

Queſt. 1. *What is the* general office *of Chriſt, which reſpects the whole of his undertaking, and runs through the whole of the covenant made with him?*

Anſw. It is his being the *only Mediator* between God and man, 1 Tim. ii. 5. *There is one God, and* ONE MEDIATOR *between God and man, the man Chriſt Jeſus.*

Queſt. 2.

Queſt. 2. *What doth the office of a* Mediator *between God and men ſuppoſe?*

Anſw. It ſuppoſes a *breach* between them, occaſioned by ſin on man's part, Iſa. lix. 2.

Queſt. 3. *Could a verbal interceſſion make up this breach?*

Anſw. By no means: nothing leſs than a full reparation, to all the damages which ſin had done to the honour of God and his law, could do it away, Iſa. liii. 10.

Queſt. 4. *Was none but Chriſt fit for being Mediator in this reſpect?*

Anſw. None elſe: becauſe there was no other who ſtood related to the *two families* of heaven and earth, which were at variance, in ſuch a manner as he did.

Queſt. 5. *How ſtood he related to theſe two families?*

Anſw. By being, from eternity, God equal with the Father, he ſtood *naturally* and *eſſentially* related to *heaven*: and by conſenting to become man, he ſtood *voluntarily* and *freely* related to *earth*, Phil. ii. 6, 7.

Queſt. 6. *What are the branches of Chriſt's mediatory office; or the* particular offices *included therein?*

Anſw. They are *three*; namely, his office of a PROPHET, Deut. xviii. 15. of a PRIEST, Pſal. cx. 4; and of a KING, Pſal. ii. 6.

Queſt. 7. *Have each of theſe offices the* ſame relation *to the* covenant *whereof he is Mediator?*

Anſw. His *prieſtly* office, as to the *ſacrificing* part of it, reſpecting the *condition* of the covenant, belongs to the MAKING of it; but his *prophetical* and *kingly* offices, with the *interceſſory* part of his prieſtly office, reſpecting the *promiſes* of the covenant, belong to the ADMINISTRATION thereof.

Queſt. 8. *What reſpect have theſe offices to our* miſery *by ſin?*

Anſw. The

Anſw. The prophetical office reſpects our *ignorance;* the prieſtly office our *guilt;* and the kingly office our *pollution* or *defilement.*

Queſt. 9. *What is Chriſt* made of God to us, *in virtue of theſe offices, for the removal of theſe miſeries?*

Anſw. As a prophet, he is made of God to us *wiſdom*; as a prieſt, *righteouſneſs;* and as a king, *ſanctification:* and as veſted with ALL theſe offices, he is made of God to us complete *redemption,* 1 Cor. i. 30.

Queſt. 10. *Was he* ordained, *or appointed, unto theſe offices?*

Anſw. Yes, from all eternity; 1 Pet. i. 20. *Who verily was* FORE-ORDAINED *before the foundation of the world.*

Queſt. 11. *What were the neceſſary conſequences of this eternal deſignation?*

Anſw. His *miſſion* and *call.*

Queſt. 12. *Wherein conſiſted his* miſſion?

Anſw. In his being promiſed and typified under the Old Teſtament; and his being actually ſent, in the fulneſs of time, to aſſume our nature, and finiſh the work which was given him to do.

Queſt. 13. *Was he formally* called *unto his mediatory office?*

Anſw. Yes: he did not take *this honour unto himſelf,* but was CALLED *of God, as was* Aaron, Heb. v. 4, 5.

Queſt. 14. *Of what parts did his* call *conſiſt?*

Anſw. Of his *unction* and *inauguration.*

Queſt. 15. *What do you underſtand by his* unction?

Anſw. The conſecrating of him to all his mediatory offices; and the giving of the Spirit, with all his gifts and graces, without meaſure unto him, for his being fully furniſhed for the execution of theſe offices, John x. 36. and iii. 34.

Queſt. 16. *In which nature was Chriſt anointed with the Spirit?* *Anſw.* The

Anſw. The *perſon* of Chriſt was anointed in the *human nature*, which was the immediate *receptacle* of all gifts and graces, Iſa. xi. 2. Pſal. lxviii. 18. *Thou haſt received gifts for men:* Margin, *in the man*; that is, in the human nature.

Queſt. 17. *When was he* inaugurated *into his mediatory offices?*

Anſw. Although in virtue of his aſſuming the human nature, he was *born* to the execution of them, yet he was not ſolemnly *inſtalled* into the public exerciſe of theſe offices, till his *baptiſm.*

Queſt. 18. *What was the ſolemnity of his* inauguration *or* inſtallment *at that time?*

Anſw. *The heavens were opened, the Spirit of God* deſcended *like a dove, and* lighted *upon him: and lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am well-pleaſed,* Matth. iii. 16, 17.

Queſt. 19. *Why was Chriſt veſted with this threefold office?*

Anſw. The nature of our ſalvation required, that it ſhould be *revealed* by him as a *Prophet*; *purchaſed* by him as a *Prieſt*; and *applied* by him as a *King.*

Queſt. 20. *Did ever* ALL *theſe offices center in any* ONE *perſon but* Chriſt alone?

Anſw. No: for, in order to ſet forth the vaſt importance of theſe offices, as united in the perſon of Chriſt, none of theſe who were typical of him under the Old Teſtament, were ever clothed with *all the three:* this honour was reſerved for himſelf, as his peculiar dignity and prerogative; John xiv. 6. *I am the way, and the truth, and the life:* that is, the WAY in my *death*, as a *Prieſt*; the TRUTH in my *word*, as *Prophet*; and the LIFE in my Spirit, as a *King.*

Queſt. 21. *In what* eſtates *doth Chriſt execute all theſe offices?*

Anſw. Both in his eſtate of *humiliation* on *earth*, and in his eſtate of *exaltation* in *heaven.*

Queſt. 22.

Queſt. 22. *What do you underſtand by Chriſt's* executing *of his offices?*

Anſw. His doing or fulfilling what was incumbent upon him, in virtue of each of theſe offices, Matth. iii. 15.

Queſt. 23 *Are the offices of Chriſt the* proper foundation, *from whence the promiſes do flow?*

Anſw. No: the proper fountain and ſpring of all the promiſes, is the *ſovereign will* and *good pleaſure* of God; hence is the *ſovereign will* of God ſet in the *front* of all the promiſes, I WILL *put my law in their inward parts:* I WILL *be their God:* I WILL *forgive their iniquity*; *and* I WILL *remember their ſin no more:* I WILL *take away the ſtony heart out of your fleſh*; *and* I WILL *give you an heart of fleſh*, etc. Jer. xxxi. 33, 34. Ezek. xxxvi. 26, 27.

Queſt. 24. *What* connexion *then have the promiſes with the offices of Chriſt?*

Anſw. They are *revealed* to us by Chriſt, as a *Prophet*; *confirmed* by his blood, as a *Prieſt*; and effectually *applied* by his power, as a *King*, Heb. i. 2. and ix. 15, 16. Pſal. cx. 3.

Queſt. 25. *Is the* order *in which the offices of Chriſt are* here *laid down, the very order in which they are* executed?

Anſw. Yes; for it is the order laid down in ſcripture, 1 Cor. i. 30.

Queſt. 26. *By whom is this order* inverted?

Anſw. By the *Arminians* and other *Legaliſts*, who make Chriſt's *kingly* office the *firſt* which he executes, in the application of redemption.

Queſt. 27. *How do they make Chriſt's kingly office the* firſt *which he executes?*

Anſw. By alleging that Chriſt, as a King, has, in the goſpel, given out a *new preceptive law* of *faith* and *repentance*, by obedience whereunto we come to be intitled unto Chriſt and his righteouſneſs.

Queſt. 28. *What is the* danger *of this ſcheme of doctrine?*

Anſw. It is a confounding of *law* and *goſpel*; and a bringing of *works* into the *matter* and *cauſe* of a ſinner's juſtification before God, contrary to Rom. v. 19. and Gal. ii. 16.

Queſt. 29. *When faith cloſes with Chriſt, does it not cloſe with him in* ALL *his offices?*

Anſw. Yes; for Chriſt is never divided: we muſt have him *wholly* or *none* of him, John viii. 24.

Queſt. 30. *Which of his offices doth faith act upon for* juſtification?

Anſw. Upon his *prieſtly office* only: for, the great thing a *guilty* ſinner wants is *righteouſneſs*, to anſwer the charge of the law; and the enlightened ſinner ſees, that Chriſt, in his prieſtly office, is *the end of the law for righteouſneſs*, Rom. x. 4.

Queſt. 31. *What may we learn for encouragement from Chriſt's being clothed with this three-fold office?*

Anſw. That ſince all theſe offices have a *relation* to us, we may warrantably imploy him in every one of them; that in like manner as he is *made over* of God *unto us*, ſo we may actually have him for our *wiſdom, righteouſneſs, ſanctification, and redemption*, 1 Cor. i. 30.

24. QUEST. *How doth Chriſt execute the office of a Prophet?*

ANSW. Chriſt executeth the office of a Prophet, in revealing to us, by his word and Spirit, the will of God for our ſalvation.

Queſt. 1. *Is Chriſt expreſly called a* PROPHET *in ſcripture?*

Anſw. Yes, Acts iii. 22.; where *Peter* applies the words of *Moſes* to him, *A* PROPHET *ſhall the Lord your God raiſe up unto you*, etc. Queſt. 2.

Queſt. 2. *Why does he bear this name?*

Anſw. Becauſe he has made a full revelation of the whole counſel of God, concerning the ſalvation of loſt ſinners of mankind, John xv. 15.

Queſt. 3. *By what* other names *is Chriſt deſcribed, with relation to this office?*

Anſw. By the name of an *Apoſtle*, Heb. iii. 1.; of a *Witneſs*, Iſa. lv. 4.; and of an *Interpreter*, Job xxxiii. 23.

Queſt. 4. *Why is he called an* Apoſtle?

Anſw. Becauſe he is the great *Ambaſſador* of heaven, *ſent* to declare the will of God unto men, John iii. 34.; hence called *the Meſſenger of the covenant*, Mal. iii. 1.

Queſt. 5. *Why called a* Witneſs, *Iſa.* lv. 4. Behold, I have given him for a WITNESS to the people?

Anſw. Becauſe being a *ſon of Adam*, Luke iii. 38. he was the more fit to atteſt the will of God unto men; and being the *eternal Son of God*, was therefore liable to no error or miſtake in his teſtimony: hence called *the Amen, the faithful and true witneſs*, Rev. iii. 14.

Queſt. 6. *Why is he called an* Interpreter, *Job* xxxiii. 23.?

Anſw. Becauſe the myſtery of godlineſs lies ſo far beyond the reach of our natural underſtanding, that we could never take it up in a ſaving manner, unleſs *the Son of God* give *us an underſtanding that we may know him that is true*, 1 John v. 20.

Queſt. 7. *What was the* neceſſity *of his bearing this office of a Prophet?*

Anſw. Becauſe there could be no knowledge of *the things of the Spirit of God*, without a revelation of them; and there could be no revelation of theſe things but through Chriſt, 1 Cor. ii. 14. John i. 18.

Queſt. 8. *By what* means *doth Chriſt reveal to us the will of God?*

Anſw. He reveals it to us *outwardly*, in his word; and *inwardly*, by his Spirit, 1 Pet. i. 11, 12.

Queſt. 9. *To whom doth he reveal the will of God* outwardly *in his word?*

Anſw. To his church; which, on this account, is called *the valley of viſion*, Iſa. xxii 1.

Queſt. 10. *Did he reveal the will of God to his church under the* Old Teſtament?

Anſw. Yes: for the *Spirit of Chriſt was in* the Old Teſtament prophets; he is ſaid, *in the days of* Noah, to have *preached unto the ſpirits* [now] *in priſon*; and to have *ſpoken with* Moſes *in mount* Sinai, 1 Pet. i. 11. and iii. 19. Acts vii. 38.

Queſt. 11. *Does he continue to be the prophet and teacher of the church* ſtill, *under the* New Teſtament?

Anſw. Yes; and therefore ſaid to ſpeak from heaven, in his word and ordinances, Heb. xii. 25. *See that ye refuſe not him that ſpeaketh; for if they eſcaped not, who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from heaven.*

Queſt. 12. *In what* manner *did he reveal the will of God under both Teſtaments?*

Anſw. Both *immediately*, in his own perſon; and *mediately*, by the intervention of others.

Queſt. 13. *How did he reveal the will of God* immediately *in his own perſon?*

Anſw. By voices, viſions, dreams, and *divers* other *manners*, under the Old Teſtament; and by his own *perſonal miniſtry*, while here on earth, under the New, Heb. i. 1. and ii. 3.

Queſt. 14. *How doth he reveal the will of God* mediately *or by the intervention of others?*

Anſw. By inſpiring his prophets, under the Old Teſtament, and his apoſtles under the New, to ſpeak and write *as they were moved by the Holy Ghoſt:* and by commiſſionating ordinary paſtors to teach

teach *all things whatſoever* he has *commanded*: and in ſo doing, promiſing to be with them *alway, even unto the end of the world*, 2 Pet. i. 21. Matth. xxviii. 20.

Queſt. 15. *Wherein doth Chriſt* excel *all other prophets and teachers whatſoever, whether ordinary, or extraordinary?*

Anſw. They were all commiſſioned by him, as the *original prophet*: none of them had ever any gifts or furniture, but what they received from him; and none of them could ever teach with ſuch authority, power, and efficacy, as he doth, Eph. iv. 11. John xx. 22. and vii. 46.

Queſt. 16. *What will become of theſe who will not hear this Prophet?*

Anſw. They *ſhall be deſtroyed from among the people*, Acts iii. 23.

Queſt. 17. *May not a people enjoy a faithful miniſtry, have the word purely preached unto them, and yet not profit thereby?*

Anſw. No doubt they may: as was the caſe of many of the *Jews* in *Iſaiah*'s time; and of *Chorazin* and *Bethſaida* under the miniſtry of Chriſt himſelf, Iſa. liii. 10. Matth. xi. 21.

Queſt. 18. *What is the reaſon why the word purely preached doth not profit?*

Anſw. Becauſe *it is not mixed with faith in them that hear it*, Heb. iv. 3.

Queſt. 19. *What commonly follows upon people's not profiting by the word preached?*

Anſw. The word of the Lord *ſlays* them, and proves *the ſavour of death unto death* unto them, Hoſ vi. 5. 2 Cor. ii. 16.

Queſt. 20. *Seeing the external diſpenſation of the word has ſo little influence upon the generality, what elſe is neceſſary to make it effectual?*

Anſw. The *inward* teaching of Chriſt by his *Spirit*, John vi. 63. and xiv. 26.

Queſt. 21. *How doth this great Prophet teach* inwardly *by his Spirit?*

Anſw. He opens the underſtanding, and makes the *entrance* of his *words* to give ſuch *light*, as the ſoul is made to ſee a divine beauty and glory in the goſpel-method of ſalvation, and is powerfully inclined to fall in therewith, Pſal. cxix. 130. 1 Cor. ii. 10, 11, 12. 1 Tim. i. 15.

Queſt. 22. *Doth Chriſt, as a Prophet, make* all welcome *to come and be taught by him?*

Anſw. Yes: for, in the outward diſpenſation of the goſpel, he caſts open the door to every man and woman, ſaying, *Come unto me,——and learn of me, for I am meek and lowly in heart,* Matth. xi. 28, 29.

Queſt. 23. *At what* ſchools *doth Chriſt, as a Prophet train up his* diſciples?

Anſw. At the *ſchool* of the *law*, the *ſchool* of the *goſpel*, and the *ſchool* of *affliction*.

Queſt. 24. *What does he teach them at the* ſchool *of the* law?

Anſw. The nature and deſert of ſin, that thereby they are *without Chriſt,---having no hope, and without God in the world,* Eph. ii. 12.

Queſt. 25. *What doth he teach them at the* ſchool *of the goſpel?*

Anſw. That he himſelf is the great *doer of all* for them, and in them; and that their buſineſs is to *take the cup of ſalvation, and call upon the name of the Lord,* Mark x. 51. Pſal. cxvi. 13.

Queſt. 26. *What doth he teach them at the* ſchool *of* affliction?

Anſw. To juſtify God; to ſet their affections on things above; and to pray that their affliction may be rather ſanctified, than removed, without being ſo, Ezra ix. 13. 2 Cor. iv. 17, 18 Iſa. xxvii. 9.

Queſt. 27. *How may a perſon know if they have* profited *under this great Prophet and Teacher?*

Anſw. They

Anſw. They will *follow on to know* him more and more; they will delight in his company; grieve at his abſence; and hide his word in their heart, Hoſ. vi. 3. Pſal. xxvii. 4. Job xxiii. 3. Pſal. cxix. 11.

25. QUEST. *How doth Chriſt execute the office of a Prieſt?*

ANSW. Chriſt executeth the office of a Prieſt, in his once offering up of himſelf a ſacrifice to ſatisfy divine juſtice, and reconcile us to God, and making continual interceſſion for us.

Queſt. 1. *What do you underſtand by a* PRIEST?

Anſw. A *Prieſt* is a public perſon, who deals with an *offended* God, in the name of the *guilty*, for *reconciliation*, by *ſacrifice*, which he offereth to God upon an *altar*, being thereto *called* of God, that he may be accepted, Heb. v. 1, 4.

Queſt. 2. *What was the great thing which the* prieſthood *under the law, eſpecially the office of* high-prieſt, *did* typify *and point at?*

Anſw. It was *Chriſt*'s becoming an *high-prieſt*, to appear before God in the name of ſinners, to make atonement and reconciliation for them, Heb. x. 1.

Queſt. 3. *What was the* high-prieſt repreſentative of, *when bearing the names of the children of* Iſrael *upon his* ſhoulders, *and in the* breaſt-plate, *Exod.* xxxvii. 12, 29.?

Anſw. He was *repreſentative* of *all Iſrael;* and ſo an illuſtrious type of Chriſt, as the repreſentative of a whole elect world, Iſa. xlix. 3.

Queſt. 4. *Were not the* ordinary prieſts, *as well as the* high-prieſt, types *of Chriſt?*

Anſw. Yes: becauſe though the *high-prieſt* was a more eminent type of him, yet the Apoſtle,

Heb. x. 11, 12. compares *every prieſt*, who offered ſacrifices, with Chriſt, as a type with the antitype.

Queſt. 5. *Wherein did Chriſt* excel *the prieſts after the* order *of* Aaron?

Anſw. In his perſon, manner of inſtalment, and in the efficacy and perfection of his ſacrifice.

Queſt. 6. *How doth he excel them in his* perſon?

Anſw. THEY were but *mere men*, HE *the true God, and eternal life:* THEY were *ſinful* men, HE *is holy, harmleſs, undefiled, and ſeparate from ſinners*, 1 John v. 20. Heb. vii. 26.

Queſt. 7. *How did he excel them in the* manner *of his* inſtalment?

Anſw. THOSE *prieſts were made without an oath; but* THIS *with an* OATH, *by him that ſaid unto him, The Lord ſware, and will not repent, Thou art a Prieſt for ever, after the order of* Melchiſedec, Heb. vii 21.

Queſt. 8. *Why was Chriſt made a* Prieſt *with the ſolemnity of an* oath?

Anſw. Becauſe, as the weight of the ſalvation of ſinners lay upon his *call* to *this* office, ſo his Father's ſolemn *inveſting* of him therein by an *oath*, gave him acceſs to offer himſelf EFFECTUALLY, even in ſuch ſort, as thereby to fulfill the condition of the covenant, and to purchaſe eternal life for them.

Queſt. 9. *Wherein did Chriſt excel the* Aaronical prieſts *in the* efficacy *and* perfection *of his ſacrifice?*

Anſw. It is impoſſible that the blood of bulls and of goats, ſhould take away ſins:——But this Man, after he had offered one ſacrifice for ſins, for ever ſat down on the right-hand of God, Heb. x. 4, 12.

Queſt. 10. *After what* order *was Chriſt a Prieſt?*

Anſw. After *the order of Melchiſedec*, Pſal. cx. 4.

Queſt. 11. *What was* the order of Melchiſedec?

Anſw. That being *made like unto the Son of God*, he *abideth a Prieſt continually*, Heb. vii. 3.

Queſt. 12.

Queſt. 12. *How could* Melchiſedec *abide a* Prieſt continually, *when he ſurely died like other men?*

Anſw. The meaning is, he came not unto his office by ſucceſſion to any who went before him, and none ſucceeded him after his death.

Queſt. 13. *Why then is Chriſt called a Prieſt* after the order of Melchiſedec?

Anſw. Becauſe not ſucceeding unto, or being ſucceeded by any other in his office, but *continuing ever, hath an unchangeable prieſthood;* being made a Prieſt, *not after the law of a carnal commandment, but after the power of an endleſs life,* Heb. vii. 16, 24.

Queſt. 14. *What are the* parts *of Chriſt's prieſtly office?*

Anſw. His *ſatisfaction* on earth, and his *interceſſion* in heaven, Heb. xiii. 12. 1 John ii. 1.

Queſt. 15. *Why behoved his ſatisfaction to be made upon* earth?

Anſw Becauſe *this earth* being the *theatre* of rebellion, where God's law was violated, and his authority trampled upon, it was meet that ſatisfaction ſhould be made, where the offence was committed: hence, ſays Chriſt, John xvii. 4. *I have glorified thee on the earth.*

Queſt. 16. *How did Chriſt make ſatisfaction on the earth?*

Anſw. By SACRIFICE, 1 Cor. v. 7.——*Even Chriſt our paſſover is* SACRIFICED *for us.*

Queſt. 17. *What was the* ſacrifice *which he offered?*

Anſw. It was HIMSELF, Heb. ix. 26.——*He appeared to put away ſin by the ſacrifice of* HIMSELF.

Queſt. 18. *What was eſſentially neceſſary to every ſacrifice?*

Anſw. The ſhedding of blood unto death, Heb. ix. 22. ——*Without ſhedding of blood is no remiſſion.*

Queſt. 19. *Which of the two natures was the acrifice?*

Anſw. The *human nature*, ſoul and body, which were

were actually ſeparated by death, Iſa. liii. 10. Heb. x. 10. John xix. 30.

Queſt. 20. *What was neceſſary to the* acceptance *of every ſlain ſacrifice?*

Anſw. That it be offered on ſuch an *altar* as ſhould *ſanctify the gift* to its neceſſary value, and deſigned effect, Matth. xxiii. 19. *Whether is greater the gift, or the altar that ſanctifieth the gift?*

Queſt. 21. *What was the* altar *on which the ſacrifice of the human nature was offered?*

Anſw. It was the *divine nature.*

Queſt. 22. *How did this altar* ſanctify *the* gift?

Anſw. It gave an infinite value and efficacy thereunto, becauſe of the perſonal union, Heb. ix. 14.

Queſt. 23. *Was Chriſt a ſacrifice* only *while* on the croſs?

Anſw. The ſacrifice was *laid* on the altar, in the firſt moment of his incarnation; *continued* thereon through the whole of his life; and *compleated* on the croſs, and in the grave, Heb. x. 5. Iſa. liii. 3. 2 Cor. v. 21.

Queſt. 24. *Was there a neceſſity for a* prieſt *to offer this ſacrifice?*

Anſw. Yes ſurely; becauſe, a prieſt and ſacrifice being inſeparable: without a prieſt there could be *no ſacrifice* at all to be accepted, and conſequently no removal of ſin, Heb. viii. 3.

Queſt. 25. Who *was the* prieſt?

Anſw. As *Chriſt* himſelf was both the *ſacrifice* and the *altar*, none elſe but *himſelf* could be the *prieſt*, Heb. v. 5.

Queſt. 26. *Did Chriſt* truly *and* properly *offer himſelf a ſacrifice, not for our* good *only, but in our* room *and* ſtead?

Anſw. Yes: as is evident from all theſe *ſcriptures* where Chriſt is ſaid to have *carried* our ſins, to have *died* for us, and to have *redeemed* us by his blood, 1 Pet. ii. 24. Rom. v. 6. Rev. v. 9.

Queſt. 27.

Queſt. 27. *How* often *did Chriſt offer up himſelf a ſacrifice?*

Anſw. ONCE only, Heb. ix. 28. *Chriſt was* ONCE *offered to bear the ſins of many.*

Queſt. 28. *Why could not this ſacrifice be* repeated?

Anſw. Becauſe as *once dying* was the penalty of the law, ſo *once ſuffering* unto death was the complete payment of it, in regard of the infinite dignity of the *ſufferer*, Heb. ix. 27, 28.

Queſt. 29. *For what* end *did Chriſt once offer up himſelf a ſacrifice?*

Anſw. To *ſatisfy divine juſtice*, 1 Pet. iii. 18.

Queſt. 30. *Was ſatisfaction to juſtice* abſolutely neceſſary?

Anſw. Yes: ſince God freely purpoſed to ſave ſome of mankind, it was abſolutely neceſſary that it ſhould be done, in a conſiſtency with the honour of juſtice, Exod. xxxiv. 7.

Queſt. 31. *What did the* honour *of juſtice require as a ſatisfaction?*

Anſw. That the *curſe* of the broken law be fully executed, either upon the *ſinners* themſelves, or upon a ſufficient *ſubſtitute*, Ezek. xviii. 4. Heb. ix. 22.

Queſt. 32. *What would have been the* effect *of executing the curſe upon the* ſinners themſelves?

Anſw. The fire of divine wrath would have burnt continually upon them, and yet no ſatisfaction to revenging juſtice, Iſa. xxxiii. 14.

Queſt. 33. *Why would not revenging juſtice be ever ſatisfied?*

Anſw. Becauſe they were not only *finite* creatures, whoſe moſt exquiſite ſufferings could never be a ſufficient compenſation for the injured honour of an *infinite* God; but they were *ſinful* creatures likewiſe, who would ſtill have remained ſinful, even under their eternal ſufferings, Rev. xiv. 11.

Queſt. 34. *How could ſatisfaction be demanded from Chriſt, who was perfectly holy and innocent?*

Anſw. He

Anſw. He voluntarily ſubſtituted himſelf in the room of ſinners; their ſins were imputed unto him; he had full power to diſpoſe of his own life; and therefore it was moſt juſt to exact the full payment of him, Pſal. xl. 7. Iſa. liii. 5, 7. John x. 18.

Queſt. 35. *Has Chriſt* fully *and* perfectly *ſatisfied divine juſtice?*

Anſw. Yes: his *offering and ſacrifice to God* was *for a ſweet ſmelling ſavour*, Eph. v. 2.; or, a *ſavour of reſt*, as it is ſaid of *Noah*'s typical ſacrifice, Gen. viii. 21. Marg.

Queſt. 36 *Why is his ſacrifice ſaid to be* for a ſweet-ſmelling ſavour, *or* ſavour of reſt?

Anſw. Becauſe it quite overcame the abominable ſavour ariſing from ſin, and gave the revenging juſtice and wrath of God the calmeſt and profoundeſt reſt.

Queſt. 37. *How do you prove, that Chriſt has* perfectly ſatisfied *the juſtice of God?*

Anſw. He ſaid, It is finiſhed; and evidenced that it really was ſo, by his *reſurrection* from the dead, John xix. 30. Rom. i. 4.

Queſt. 38. For whom *did Chriſt ſatisfy juſtice?*

Anſw. For the *elect only*, and not for all mankind, John x. 15. Eph. v. 25.

Queſt. 39. *How is it evident, that Chriſt* ſatisfied *for the* elect only, *and not for all mankind?*

Anſw. From the ſatisfaction and interceſſion of Chriſt being of equal extent, ſo that the one reaches no farther than the other; and he expreſly affirms, that he interceeds for the elect only, and not for the whole world of mankind, John xvii. 9.——*I pray not for the world, but for them which thou haſt given me.*

Queſt. 40. *What is the bleſſed* effect *and* conſequent *of Chriſt's perfectly ſatisfying the juſtice of God?*

Anſw. It is the *reconciling* us unto God, Rom. v. 10. Eph. ii. 16.

Queſt. 41.

Queſt. 41. *How doth the ſatisfaction of Chriſt reconcile us to God?*

Anſw. It diſcovers the *love* of God in providing ſuch a *ranſom* for us; and this love, apprehended by faith, *ſlays* the natural enmity againſt God, 1 John iv. 10, 19.

Queſt. 42. When *is it that the elect are* actually reconciled *to God?*

Anſw. When, in a *day of power*, they are determined to come to *Jeſus, the Mediator of the new covenant, and to the blood of ſprinkling*, Heb. xii. 24.

Queſt. 43. *Why is the blood of* Jeſus *called the* blood of ſprinkling?

Anſw. To diſtinguiſh between the *ſhedding* of his blood, and the *application* thereof; and to point out the *neceſſity* of the *one*, as well as the *other*, for reconciliation and pardon, Pſal. li. 7. Ezek. xxxvi. 25.

Queſt. 44. *How may we* know *if we are reconciled to God?*

Anſw. If we are dead to the law as a covenant; and are content to be everlaſting debtors to rich and ſovereign grace, Rom. vii. 4 Pſal. cxv. 1.

Queſt. 45. *What may we learn from the* firſt part *of Chriſt's prieſtly office, his* ſatisfaction *for ſin?*

Anſw. The exceeding ſinfulneſs of ſin; the infinite love of God; and the neceſſity of an intereſt in this ſatisfaction, Rom. vii. 13. John iii. 16. Heb. x. 29.

Queſt 46. *What is the* SECOND PART *of Chriſt's prieſtly office?*

Anſw. It is his making *continual* INTERCESSION *for* us, Heb. vii. 25.

Queſt. 47. *Had Chriſt's* interceſſion *any place in the* making *of the new covenant?*

Anſw. No: the love and grace of God made the

motion for a new covenant, freely, Pſal. lxxxix. 3, 20.

Queſt. 48. *Could the breach between God and ſinners be made up by a* ſimple interceſſion?

Anſw. No: juſtice could not be ſatisfied with *pleading*, but by *paying* a ranſom, Heb. ix. 22.

Queſt. 49. *To* what part *of the* covenant *then doth Chriſt's interceſſion* belong?

Anſw. As his *ſacrificing* natively took its place in the *making* of the covenant, and fulfilling the *condition* thereof; ſo his *interceſſion*, in the *adminiſtration* of the covenant, and fulfilling the *promiſes* of it, Rom. viii. 34.

Queſt. 50. *What* need *was there of an* interceſſor, *or* advocate, with the Father?

Anſw. Since an infinitely *holy* God, and *ſinful* creatures, could neither *come* together into a ſtate of *peace*, nor *continue* in it, with the ſafety of God's honour, without an *interceſſor*; therefore Jeſus Chriſt being appointed thereto, is, in that character, *entered into heaven itſelf, now to appear in the preſence of God for us*, Heb. ix. 24.

Queſt. 51. *What is the* nature *of Chriſt's interceſſion?*

Anſw. It is his WILLING that the merit of his *ſacrifice* be applied to all theſe in whoſe room and ſtead he *died*, according to the method laid down in the covenant in their favours, John xvii. 24. *Father*, I WILL, *that they whom thou haſt given me, be with me where I am*, etc.

Queſt. 52. *Who then are the* objects *of his interceſſion?*

Anſw. Theſe only whom he, as *ſecond Adam*, repreſented in the eternal tranſaction, John xvii. 9.

Queſt. 53. *Is his interceſſion always* prevalent *on their behalf?*

Anſw. Yes ſurely; for he himſelf teſtifies, ſaying unto his Father, John xi. 42. *I know that thou hearеſt me always.*

Queſt. 54.

Queſt. 54. *What is the* firſt fruit *of Chriſt's interceſſion with reſpect to the elect?*

Anſw. His effectually procuring the actual *inbringing* of them into a *covenant-ſtate* of peace and favour with God, at the time appointed, John xvii. 20, 21.

Queſt. 55. Whence *is it that the interceſſion of Chriſt obtains peace between heaven and them?*

Anſw. Becauſe he *purchaſed* it for them by the blood of his ſacrifice; and it was *promiſed* to him on that ſcore, Col. i. 20. Iſa. liv. 13.

Queſt. 56. *What does he by his interceſſion, in* conſequence *of their being brought into a* covenant-ſtate?

Anſw. He *appears* for them; and, in their name, takes *poſſeſſion* of heaven, and all the other bleſſings they have a right unto, in virtue of that *covenant-ſtate*, Eph. ii. 6. Heb. 6. 20.

Queſt. 57. *Having brought the elect into a* ſtate *of* peace, *does he* leave *it to themſelves to* maintain *it?*

Anſw. No; if that were the caſe, it would ſoon be at an end; but, by his interceſſion, he always prevents a *rupture* betwixt heaven and them, Luke xxii. 32. *I have prayed for thee, that thy faith fail not.*

Queſt. 58. *How doth he maintain the peace between heaven and them?*

Anſw. Upon the ground of his ſatisfaction for them, he *anſwers* all accuſations againſt them, and *takes up* all emerging differences between them and their covenanted God, 1 John ii. 1, 2.

Queſt. 59. *Are not the ſaints on earth, being ſinful,* unfit *to come into the* preſence *of the* king?

Anſw. Yes: but the glorious *advocate* introduceth them, procuring them *acceſs* by his intereſt in the court; *for through him we have an* ACCESS, *by one Spirit, unto the Father*, Eph. ii. 18.

Queſt. 60. *How are their* prayers *acceptable to God, when there are ſo many* blemiſhes *attending them?*

Anſw. Their *prayers* made in faith, though ſmelling rank of the remains of corruption, yet being perfumed with the *incenſe* of his merit, are *accepted* in heaven, and have gracious returns made them, Rev. viii. 3.

Queſt. 61. *What is the* laſt fruit *of Chriſt's interceſſion, on behalf of his elect, brought into a ſtate of grace on this earth?*

Anſw. The obtaining their *admittance* into heaven, in the due time; and *continuing* their ſtate of perfect happineſs there, for ever and ever, John xvii. 24.

Queſt. 62. *Is not Chriſt a* Prieſt for ever, *according to Pſalm* cx. 4?

Anſw. He is not a *ſacrificing* Prieſt for ever, having, *by one offering, perfected for ever them that are ſanctified,* Heb. x. 14.; but he is an *interceeding* Prieſt for ever, Heb. vii. 27.——*He ever liveth to make interceſſion.*

Queſt. 63. *What will be the* ſubject *of his* interceſſion for ever, *in behalf of the ſaints in heaven?*

Anſw. The everlaſting *continuation* of their happy ſtate, John xvii. 24.

Queſt. 64. *What is the* ground *of his* eternally willing *the everlaſting* continuation *of their happy ſtate?*

Anſw. He doth it on the ground of the *eternal redemption* obtained for them, by the ſacrificing of himſelf on this earth, Heb. ix. 12.

Queſt. 65. *What then is the* everlaſting ſecurity *that the ſaints in heaven have, for the uninterrupted continuation of their happineſs?*

Anſw. That the infinite *merit* of Chriſt's ſacrifice will be eternally *preſented* before God in *heaven itſelf,* where, in their nature, he continually appears

pears in the preſence of God for them, Heb. ix. 24.

Queſt. 66. *How will the happineſs, iſſuing from the merit of Chriſt's ſacrifice, be* communicated by him, *unto the ſaints in heaven?*

Anſw. It will be communicated unto them by him, as their *Prophet* and their *King*.

Queſt. 67. *Will not theſe offices be* laid aſide *in heaven?*

Anſw. No: for, as he is *a Prieſt for ever*, ſo *of his kingdom there ſhall be no end*; and *the Lamb* will be *the light* of the heavenly city, Pſal. cx. 4. Luke i. 33. Rev. xxi. 23.

Queſt. 68. *How will the ſaints communion with God in heaven be for ever maintained?*

Anſw. It will be ſtill in and through the Mediator, in a manner agreeable to their ſtate of perfection, Rev. vii. 17. *The Lamb, which is in the midſt of the throne, ſhall feed them, and ſhall lead them to living fountains of waters.*

Queſt. 69. *What is the* difference *betwixt the interceſſion of* Chriſt, *and the interceſſion of the* Spirit, *mentioned Rom.* viii. 26.?

Anſw. CHRIST interceeds *without* us, by preſenting the merit of his oblation for us; but the SPIRIT interceeds *within* us, by bringing the promiſe to our remembrance, and enabling us to importune a faithful God, to *do* as he has *ſaid*, and not to let him go except he bleſs us, Heb. xii. 24. Zech. xii. 10. Gen. xxxii. 26.

Queſt. 70. *Are there any* other interceſſors *for us in heaven*, beſides *Chriſt?*

Anſw. None at all: for there is but *one Mediator between God and men, the man Chriſt Jeſus.* He who is the only *Advocate with the Father*, is *Jeſus Chriſt the righteous*, 1 Tim. ii. 5. 1 John ii. 1.

Queſt. 71. *May we not apply to* ſaints *or* angels *to interceed for us, as the* Papiſts *do?*

Anſw. By no means: this would be groſs idola-

try; beſides, they have no merit to plead upon, nor do they know our caſes and wants, Iſa. lxiii. 16.

Queſt. 72. *What may we* learn *from Chriſt's interceſſion?*

Anſw. That though the believer has nothing to pay for managing his cauſe at the court of heaven, yet it is impoſſible it can miſcarry, ſeeing the *Advocate* is faithfulneſs itſelf, and pleads for nothing but what he has merited by his blood, John xvii. 4. Rev. i. 18.

26. QUEST. *How doth Chriſt execute the office of a King?*

ANSW. Chriſt executeth the office of a King, in ſubduing us to himſelf, in ruling, and defending us, and in reſtraining and conquering all his and our enemies.

Queſt. 1. *How doth it appear that Chriſt is a* KING?

Anſw. From his own and his Father's teſtimony concerning this matter, John xviii. 36. Pſal. ii. 6.

Queſt. 2. By whom *was he anointed King?*

Anſw. By his own Father, Pſal. lxxxix. 20.

Queſt. 3. *With what* oil *did he anoint him?*

Anſw. With the *oil of gladneſs above his fellows*; or, with the Spirit without meaſure, Pſal. xlv. 7. John iii. 34.

Queſt. 4. When *was he ſolemnly* inaugurated *into his kingly office?*

Anſw. When he aſcended, and *ſat down on the right-hand of the majeſty on high*, Heb. i. 3.

Queſt. 5. *Did not Chriſt exerciſe his kingly power before his aſcenſion?*

Anſw. His deſignation to the kingdom was from eternity; he actually exerciſed his kingly power

ever

ever *after* the *firſt promiſe*, of his *bruiſing* the *head* of the *ſerpent*; he was proclaimed King at his birth, and at his death; declared to be ſo at his reſurrection; but the ſolemnity of his inſtalment was not till he *aſcended on high*, and ſat *down at the right-hand of the throne of God*, Prov. viii. 23. Pſal. lxxxix. 18. Matth. ii. 2. John xix. 19. Rom. i. 4. Heb. xii. 2.

Queſt. 6. *Where ſtands the* throne *of this great potentate?*

Anſw. His throne of glory is in heaven; his throne of grace in the church; and his throne of judgment is to be erected in the aerial heavens, at his ſecond coming, Rev. vii. 17. Heb. iv. 16. Dan. vii. 9, 10. 1 Theſſ. iv. 17.

Queſt. 7. *What* ſceptre *doth he ſway?*

Anſw. He hath a *twofold ſceptre:* one whereby he gathers and governs his ſubjects, Pſal. cx. 2.; another whereby he dathes his enemies in pieces *like a potter's veſſel*, Pſal. ii. 9.

Queſt. 8. *What is that* ſceptre *whereby Chriſt gathers and governs his ſubjects?*

Anſw. It is the goſpel of the grace of God, accompanied with the grace of his Spirit, called therefore the *rod of his ſtrength*, Pſal. cx. 2.

Queſt. 9. *What is that* rod of iron *whereby he daſhes his enemies in pieces?*

Anſw. It is the *power* of his *anger*, which no finite creature can know the uttermoſt of, Pſal. xc. 11.

Queſt. 10. *What* armies *doth this King command and lead?*

Anſw. His name is the *Lord of hoſts*, and all the armies in heaven, whether ſaints or angels, follow him as upon *white horſes*, Rev. xix. 14.

Queſt. 11. *What* other *armies doth he command?*

Anſw. The devils in hell are the executioners of his wrath againſt the wicked of the world, who will not have him to rule over them: yea, he

can

can levy armies of *lice, frogs, caterpillars, locuſts,* to avenge his quarrel, as in the *plagues* of *Egypt.*

Queſt. 12. *What* tribute *is paid to this mighty King?*

Anſw. He has the continual tribute of praiſe, honour, and glory paid him, by ſaints and angels, in the church militant and triumphant, Pſal lxv. 1. Rev. v. 9,——12.

Queſt. 13. *Doth he levy a tribute alſo from among his* enemies?

Anſw. Yes: for the *wrath of man* ſhall *praiſe* him; and he will erect monuments of praiſe to his juſtice, in their eternal deſtruction, Pſal. lxxvi. 10. Rom. ix. 17, 22.

Queſt. 14. *Who are the* embaſſadors *of this King?*

Anſw. He has ſometimes employed angels upon ſome particular embaſſies; but becauſe theſe are ready to terrify ſinners of mankind, therefore, for ordinary, he employs men of the ſame mould with themſelves, even miniſters of the goſpel, whom he commiſſionates and calls, Luke ii. 10. 2 Cor. iv. 7. and v. 19, 20.

Queſt. 15. *May any man intrude himſelf into the office of an embaſſador of Chriſt?*

Anſw. No man may lawfully take *this honour unto himſelf, but he that is called of God as was Aaron,* Heb. v. 4.

Queſt. 16. *What ſhall we think then of thoſe who* intrude *themſelves, or are* intruded *into the miniſtry without a* ſcripture-call?

Anſw. Chriſt declares them to be *thieves* and *robbers,* or, at beſt, but *hirelings*; that they ſhall not *profit the people at all,* becauſe he never ſent them; and that the *leaders,* and they that are *led* by them, ſhall *both fall into the ditch,* John x. 8, 12. Jer. xxiii. 32. Matth. xv. 14.

Queſt. 17. *How* manifold *is Chriſt's kingdom?*

Anſw. It is *twofold*; his *eſſential* and his *mediatorial* kingdom.

Queſt. 18

Queſt. 18. *What is his* eſſential *kingdom?*

Anſw. It is that abſolute and ſupreme power, which he hath over all the creatures in heaven and earth, *eſſentially* and *naturally*, as God equal with the Father, Pſal ciii. 19.—*His kingdom ruleth over all.*

Queſt. 19. *What is his* mediatorial *kingdom?*

Anſw. It is that ſovereign power and authority in and over the *church*, which is *given* him as Mediator, Matth. xxviii. 18. Eph. i. 22.

Queſt 20. *What is the* nature *of his mediatorial kingdom?*

Anſw. It is entirely *ſpiritual*, and *not of this world*, John xviii. 36.

Queſt. 21. *Doth the* civil magiſtrate, *then, hold his office of Chriſt as* Mediator?

Anſw. No; but of him as *God Creator*, otherwiſe all civil magiſtrates, *Heathen* as well as *Chriſtian*, would be church-officers; which would be groſly *Eraſtian.*

Queſt. 22. *What are the* ACTS *of Chriſt's kingly power?*

Anſw. They are ſuch as have either a reſpect to his *elect people*; or ſuch as have a reſpect to his and their *enemies*, John i. 49. Pſal cx. 2.

Queſt. 23 *What are the* acts *of his kingly adminiſtration, which have a reſpect to his* elect people?

Anſw. They are his *ſubduing* them to himſelf; his *ruling* them; and his *defending* them, Acts xv. 14. Iſaiah xxxiii. 22. and xxxi. 2.

Queſt. 24. *How doth Chriſt* SUBDUE *his elect people to himſelf?*

Anſw. By the power of his *Spirit*, ſo managing the *word*, that he conquers their natural averſion and obſtinacy; and makes them willing to embrace *a Saviour, and a great one*, as freely offered in the goſpel, Pſal. cx. 3. Iſa. xliv. 3, 5.

Queſt. 25.

Queſt. 25. *In what* condition *doth he find his elect ones, when he comes to ſubdue them to himſelf?*

Anſw. He finds them *priſoners*, and *lawful captives*, Iſa. lxi. 1.

Queſt. 26. *How doth he looſe their bonds?*

Anſw. By his *Spirit*, applying to them the whole of his *ſatisfaction*, whereby all demands of law and juſtice are anſwered to the full, John xvi. 8,—12.

Queſt. 27. *What is the conſequence of anſwering the demands of law and juſtice, by the Spirit's applying the ſatisfaction of Chriſt?*

Anſw. The law being ſatisfied, the *ſtrength of ſin* is broken, and therefore the *ſting of death* is taken away, 1 Cor. xv. 56, 57.

Queſt. 28. *What follows upon taking away the* ſting of death?

Anſw. Satan loſeth his *power* over them, and that being loſt, the *preſent evil world*, which is his kingdom, can hold them no longer, Gal. i. 4.

Queſt. 29. *What comes of them, when they are* ſeparated *from the world that* lies in wickedneſs?

Anſw. The very moment they are delivered from the *power of darkneſs*, they are *tranſlated into the kingdom* of God's *dear Son*, Col. i. 13.

Queſt. 30. *Are they not* in *the world after this happy change?*

Anſw. Though they be *in* the world, yet they are not *of* it, but true and lively members of Chriſt's inviſible kingdom, and therefore the objects of the world's hatred, John xv. 19.

Queſt. 31. *When Chriſt, as a King, hath ſubdued ſinners to himſelf, what* other part *of his royal office doth he exerciſe over them?*

Anſw. He RULES and *governs* them: hence called the *Ruler in Iſrael*, Micah v. 2.

Queſt. 32. *Doth the rule and government of Chriſt diſſolve the ſubjection of his people from the powers of the earth?*

Anſw. By

Anſw. By no means: he paid *tribute* himſelf, and hath ſtrictly commanded, that *every ſoul be ſubject to the higher powers*, becauſe *there is no power but of God*; *and the powers that be, are ordained of God*, Matth. xvii. 27. Rom. xiii. 1.

Queſt. 33. *In what things are the ſubjects of Chriſt's kingdom to obey the powers of the earth?*

Anſw. In every thing that is not forbidden by the law of God: but when the commands of men are oppoſite to the commands of God, in that caſe, God ought always to be obeyed, and not man, Acts iv. 19.

Queſt. 34. How *doth this glorious King* rule *his ſubjects?*

Anſw. By giving them the *laws*, and miniſtring to them the *diſcipline* of his kingdom, Pſal. cxlvii. 19. Heb. xii. 6.

Queſt. 35. *What are the* laws *of Chriſt's kingdom?*

Anſw. They are no other but the laws of the *Ten Commandments*, originally given to *Adam* in his creation, and afterwards publiſhed from mount *Sinai*, Exod. xx 3,---18.

Queſt. 36. *How doth Chriſt* ſweeten this law *to his ſubjects?*

Anſw. Having fulfilled it as a *covenant*, he gives it out to his true and kindly ſubjects as a *rule of life*, to be obeyed in the ſtrength of that grace, which is ſecured in the promiſe, Ezek. xxxvi. 27.

Queſt. 37. *Doth he annex any* rewards *to the obedience of his true ſubjects?*

Anſw. Yes; *in keeping of* his commandments *is great reward*, Pſal. xix. 11.

Queſt. 38. *What are theſe rewards?*

Anſw. His ſpecial comforts and *love-tokens*, which he beſtows to excite to that holy and tender walk, which is the fruit of faith, John xiv. 21.

Queſt. 39. *Why are theſe* comforts *called* rewards? *Anſw.* Becauſe

Anſw. Becauſe they are given to a *working* ſaint, as a *further privilege* on the back of duty, Rev. iii. 10.

Queſt. 40. *Is it the* order *of the new-covenant, that* duty *ſhould go* before privilege?

Anſw. No; the matter ſtands thus: the *leading privilege* is the *quickening Spirit*, then follows *duty*; and duty, performed in faith, is followed with *further privilege*, till privilege and duty come both to *perfection* in heaven, not to be diſtinguiſhed any more, 1 John iii 2.

Queſt. 41. *What is the* diſcipline *of Chriſt's kingdom?*

Anſw. Fatherly chaſtiſement; which, being neceſſary for the welfare of his true ſubjects, is ſecured for them in the promiſe, Pſal. lxxxix. 30,—35.

Queſt. 42. *To what* promiſe *of the covenant doth* fatherly chaſtiſement *belong?*

Anſw. To the promiſe of *ſanctification*, being an appointed mean for advancing holineſs in them, Heb. xii. 10. Iſa. xxvii. 9.

Queſt. 43. *What* other act *of kingly power doth Chriſt exerciſe about his ſubjects, beſides ſubduing them to himſelf, and ruling of them?*

Anſw. He DEFENDS them likewiſe, Pſalm lxxxix. 18. *The Lord is our* DEFENCE.

Queſt. 44. *Againſt whom doth he defend them?*

Anſw. Againſt all their enemies; ſin, Satan, the world, and death, Luke i. 71. 1 John iv. 4. Hoſ. xiii. 14.

Queſt. 45. *Who are their worſt enemies?*

Anſw. The *remains* of *corruption* within them, which are not expelled during this life, but left for their exerciſe and trial, Gal. v. 17.

Queſt. 46. *How doth he defend them againſt theſe* inward foes?

Anſw. By keeping alive in them the *ſpunk* of *holy fire*, in the midſt of an *ocean* of corruption, and cauſing

cauſing it to make head againſt the ſame, until quite dry it up, Rom. vii. 24, 25.

Queſt. 47. *What are the* acts *of Chriſt's kingly office, with reſpect unto* his *and his* people's enemies?

Anſw. They are, his RESTRAINING and CONQUERING of them, 1 Cor. xv. 25. *He muſt reign till he hath put all his enemies under his feet.*

Queſt. 48. *Whence is it that this glorious King, and his ſubjects, have the* ſame enemies?

Anſw. He and they make up that *one body*, whereof he is the *head*, and they the *members*, and therefore they cannot but have *common* friends and foes, 1 Cor. xii 12. Zech. ii. 8.

Queſt. 49. *What is it for Chriſt to* reſtrain *his and his people's enemies?*

Anſw. It is to over-rule and diſappoint their wicked purpoſes, to ſet limits to their wrath, and to bring a revenue of glory to himſelf out of the ſame, Iſaiah xxxvii. 29. Pſal. lxxvi. 10.

Queſt. 50. *What* reſtraints *doth he put upon them?*

Anſw. He bounds them by his power, as to the kind, degree, and continuance of all their enterpriſes and attacks upon his people, Job i. 12. and ii. 6.

Queſt. 51. *What is it for Chriſt to* conquer *all his and his people's enemies?*

Anſw. It is his taking away their *power*, that they cannot *hurt* the leaſt of his *little ones*, with reſpect to their *ſpiritual ſtate*, Luke xi. 22.

Queſt. 52. How *doth he* conquer *them?*

Anſw. He hath already conquered them in his *own perſon*, as the head of the new covenant, by the victory he obtained over them in his death, Col. ii. 15.; and he conquers them daily in his *members*, when he enables them, by faith, to put their feet upon the neck of their vanquiſhed foes, Deut. xxxiii. 29. Rom. xvi. 20.

Queſt. 53. *What may we* learn *from Chriſt's executing his kingly office?*

Anſw. That though believers, while in this world, are in the midſt of their enemies, *as lambs among wolves*, yet this mighty King, as *the breaker*, going up before them, they ſhall be *more than conquerors* through him that loved them, Luke x. 3. Micah ii. 13. Rom. viii. 37.

27. QUEST. *Wherein did Chriſt's humiliation conſiſt?*

ANSW. Chriſt's humiliation conſiſted in his being born, and that in a low condition, made under the law, undergoing the miſeries of this life, the wrath of God, and the curſed death of the croſs; in being buried, and continuing under the power of death for a time.

Queſt. 1. *What do you underſtand by Chriſt's* HUMILIATION *in* general?

Anſw. His condeſcending to have that glory, which he had with the Father, *before the world was*, vailed for a time, by his coming to this lower world, to be *a man of ſorrows, and acquainted with grief*, John xvii. 5. Iſa. liii. 3.

Queſt. 2. *Was Chriſt's humiliation entirely* voluntary?

Anſw. It was voluntary in the higheſt degree; for, from eternity, he rejoiced *in the habitable part of the earth, and* his *delights were with the ſons of men*, Prov. viii. 31.

Queſt. 3. *What was the ſpring and ſource of Chriſt's humiliation?*

Anſw. Nothing but his own and his Father's undeſerved love to loſt mankind, Rom. v. 6. 1 John iv. 10.

Queſt. 4.

Queſt. 4. *What are the ſeveral* ſteps *of Chriſt's humiliation, mentioned in the* anſwer ?

Anſw. They are ſuch as reſpect his *incarnation* and *birth*, his *life*, his *death*, and what *paſſed* upon him *after his death* until his reſurrection.

Queſt. 5 *How did Chriſt humble himſelf in his* aſſuming our nature, *and being* BORN *therewith ?*

Anſw. In that, being from all eternity the Son of God, *in the boſom of the Father*, he was pleaſed, in the fulneſs of time, to become the Son of man, *made of a woman* ; and to be born of her in a very low condition, John i. 14, 18. Gal. iv. 4.

Queſt. 6. *What was the* low condition *wherein he was born ?*

Anſw. He was born of a *poor woman*, though of *royal deſcent*, in *Bethlehem*, an obſcure village, and there *laid in a manger, becauſe there was no room for them in the inn*, Luke ii. 4, 5, 7.

Queſt. 7. *Why is the* pedigree *and* deſcent *of Chriſt, according to the fleſh, ſo particularly deſcribed by the* evangeliſts ?

Anſw. To evidence the faithfulneſs of God in his promiſe to *Abraham* and *David*, that the *Meſſiah* ſhould ſpring out of their ſeed, Gen. xxii. 18. Pſal. cxxxii. 11.

Queſt. 8. *Why was Chriſt born in ſuch a low condition?*

Anſw. He ſtooped ſo low, that he might lift up ſinners of mankind out of the *horrible pit* and *miry clay*, into which they were plunged, Pſal. xl. 2.

Queſt. 9. *What* improvement *ought we to make of the incarnation and birth of Chriſt, in ſuch circumſtances of more than ordinary abaſement ?*

Anſw. To admire *the grace of our Lord Jeſus Chriſt, that though he was rich, yet for* our *ſakes he became poor, that* we *through his poverty might be rich;* and, by faith, to claim a relation to him as our *Kinſman*, ſaying, *Unto us a child is born, unto us a Son is given*, 2 Cor. viii. 9. Iſa. ix. 6.

Queſt. 10. *How did Chriſt humble himſelf in his* LIFE?

Anſw. In his being made under the law, undergoing the miſeries of this life, and the wrath of God.

Queſt. 11. *What* law *was Chriſt* made under *as our ſurety?*

Anſw. Although he gave obedience to all divine inſtitutions, ceremonial and political, yet it was the *moral law*, properly, he was made under as our ſurety, Gal. iv. 4, 5.

Queſt. 12. *How doth it appear, it was the* moral law *he was* made under?

Anſw. Becauſe this was the law given to *Adam* in his creation, and afterwards veſted with the form of a covenant of works, when he was placed in *Paradiſe*; by the breach of which law, as a covenant, all mankind are brought under the curſe, Gal. iii. 10.

Queſt. 13. *Whether was Chriſt made under the moral law, as a* covenant of works, *or as a* rule of life *only?*

Anſw. He was made under it as a *covenant of works*, demanding perfect obedience, as a condition of life, and full ſatisfaction becauſe of man's tranſgreſſion.

Queſt. 14. *How do you prove this?*

Anſw. From Gal. iv. 4, 5.---*God ſent forth his Son*---*made under the law, to redeem them that were under the law:* where it is obvious, that Chriſt behoved to be made under the law, in the ſame very ſenſe, in which his ſpiritual ſeed, whom he came to redeem, were under it; and they being all under it as a covenant, he behoved to be made under it as a covenant likewiſe, that he might redeem them from the curſe thereof, Gal. iii. 13.

Queſt. 15. *What would be the abſurdity of affirming, that Chriſt was made under the law as a* rule, *and not as a* covenant?

Anſw. It

Anſw. It would make the apoſtle's meaning, in the fore-cited Gal. iv. 4, 5. to be, as if he had ſaid, Chriſt was made under the law, as a *rule*, to redeem them that were under the law, as a rule, from all ſubjection and obedience to it; which is the very ſoul of *Antinomianiſm*, and quite contrary to the great end of Chriſt's coming to the world, which was not to deſtroy the law, but to fulfil it, Matth. v. 17.

Queſt. 16. *Why is Chriſt's being made under the law, mentioned as a part of his humiliation?*

Anſw. Becauſe it was moſt amazing condeſcention in the great Lord and Lawgiver of heaven and earth, to become ſubject to his own law, and that for this very end, that he might fulfil it in the room of thoſe who were the tranſgreſſors of it, and had incurred its penalty, Matth. iii. 15.

Queſt. 17. *What may we* learn *from Chriſt's being made under the law?*

Anſw. The miſery of ſinners out of Chriſt, who have to anſwer to God in their own perſons, for their debt, both of obedience and puniſhment; and the happineſs of believers, who have all their debt cleared, by Chriſt's being made under the law in their room, Eph. ii. 12. Rom. viii. 1.

Queſt. 18. *What were* the miſeries of this life, *which Chriſt underwent in his eſtate of humiliation?*

Anſw. Together with our nature he took on the ſinleſs infirmities thereof; ſuch as hunger, thirſt, wearineſs, grief, and the like: he ſubmitted to poverty and want; and endured likewiſe the aſſaults and temptations of Satan, together with the contradiction, reproach, and perſecution of a wicked world, Rom. viii. 3. Matth. viii. 20. Heb. iv. 15. and xii. 3.

Queſt. 19. *Why did he undergo all theſe?*

Anſw. That he might take the *ſting* out of all the afflictions of his people; and *ſympathize* with them

them in their troubles, Rom. viii. 28. Iſa. lxiii 9

Queſt. 20. *Were theſe the greateſt miſeries he underwent in this life?*

Anſw. No: he underwent the *wrath of God* alſo, Pſal. cxvi. 3.

Queſt. 21. *What was it for him to undergo the wrath of God?*

Anſw. It was to undergo the utmoſt effects of God's holy and righteous diſpleaſure againſt ſin, Pſal. xc. 11.

Queſt. 22. *What was it that made the human nature of Chriſt capable of ſupporting under the utmoſt effects of the wrath of God?*

Anſw. The union thereof with his divine perſon, whereby it was impoſſible it could ſink under the weight, Iſa. l. 7.

Queſt. 23. *How could Chriſt undergo the wrath of God, ſeeing he did* always the things that pleaſe him?

Anſw. He underwent it only as the *ſurety* for his elect ſeed, on account of their ſins which were imputed to him, Iſa. liii. 6.----*The Lord laid on him the iniquity of us all.*

Queſt. 24. *How did it appear that he underwent the wrath of God?*

Anſw. It appeared chiefly in his *agony* in the *garden*, when he ſaid, *My ſoul is exceeding ſorrowful, even unto death;* at which time *his ſweat was, as it were, great drops of blood, falling down to the ground:* and again, on the *croſs*, when he *cried, with a loud voice, My God, my God, why haſt thou forſaken me?* Matth. xxvi. 38. and xxvii. 46. Luke xxii. 44.

Queſt. 25. *Was he not the object of his Father's delight, even when undergoing his wrath on account of our ſin?*

Anſw. Yes ſurely: for, though the *ſin of the world*, which he was bearing, was the object of God's infinite hatred, yet the glorious perſon bearing it, was

was, even then, the object of his infinite love, Isa. liii. 10 *It pleased the Lord to bruise him.*

Quest. 26. *What may we* learn *from Christ's undergoing the miseries of this life, and the wrath of God?*

Answ. *That we must, through much tribulation, enter into the kingdom of God*; and that he is *pacified towards* us, *for all that* we *have done*, Acts xiv. 22. Ezek. xvi. 63.

Quest. 27. *How did Christ humble himself in his* DEATH?

Answ. In his undergoing *the cursed death of the cross*, Phil. ii. 8.

Quest. 28. *Why is the death of the* cross *called a* cursed death?

Answ. Because God, in testimony of his anger against breaking the first covenant, by eating the fruit of the forbidden tree, had said, *Cursed is every one that hangeth on a tree*, Gal. iii. 13.

Quest. 29. *What evidences are there that Christ was made a* curse *for us in his death?*

Answ. In as much as there was no pity, no sparing in his death; God spared him not, and wicked men were let loose upon him like *dogs* and *bulls*, Rom. viii. 32. Psal. xxii. 12, 16.

Quest. 30. *How doth the scripture set forth the exquisite agony of his death?*

Answ. It tells us, that *they pierced* his *hands* and his *feet*; that he was *poured out like water*; that all his *bones* were *out of joint*; his *heart, like wax, melted in the midst of his bowels*; his *strength dried up like a potsheard*; and his *tongue* made to *cleave* to his *jaws*, Psal. xxii. 14, 15.

Quest. 31. *How was Christ's death of the cross* typified *under the Old Testament?*

Answ. By the *brasen serpent* lifted up in the wilderness: *For as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up*, John iii. 14.

Queſt. 32 *Were the ſoul and body of Chriſt actually ſeparated by death on the croſs?*

Anſw. Yes: for when he *had cried, with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt,* Luke xxiii. 46.

Queſt. 33. *Were either ſoul or body ſeparated from his divine perſon?*

Anſw. No: it is impoſſible they could, becauſe the union of the human nature, to his divine perſon, is abſolutely inviolable, *Jeſus* being *the ſame, yeſterday, and to-day, and for ever,* Heb. xiii. 8.

Queſt. 34. *What may we* learn *from Chriſt's dying the curſed death of the croſs?*

Anſw. That he *hath redeemed us from the curſe of the law, being made a curſe for us,* Gal. iii. 13.

Queſt. 35. *How did Chriſt humble himſelf in what* paſſed upon him after his death?

Anſw. In being *buried,* and *continuing under the power of death for a time,* 1 Cor. xv. 4.

Queſt. 36. *What reſpect was paid unto the dead body of Chriſt before its burial?*

Anſw. *Joſeph of Arimathea bought fine linen,* and *Nicodemus brought a mixture of myrrh and aloes,* and *they took the body of Jeſus, and wound it in linen cloths, with the ſpices, as the manner of the Jews is to bury,* Mark xv. 46. John xix. 39, 40.

Queſt. 37. *Where did they* bury *him?*

Anſw. In *a new ſepulchre, wherein was never man yet laid,* John xix. 41.

Queſt. 38. *Why was it ſo ordered in providence, that he ſhould be laid in a new ſepulchre?*

Anſw. That none might have it to ſay, that it was another, and not he, that roſe from the dead, Acts iv. 10.

Queſt. 39. *What do you underſtand by theſe words in the* CREED, He deſcended into hell?

Anſw. Nothing elſe but his deſcending into the *grave,*

grave, to be under the power of death, as its priſoner, Pſal. xvi. 10.

Queſt. 40. *What was it that gave death power and dominion over Chriſt?*

Anſw. His being *made ſin for us*, 2. Cor. v. 21.

Queſt. 41. *Were death and the grave able to maintain their dominion over him?*

Anſw. No: becauſe of the complete payment of all demands which he had made as ſurety, Rom. vi. 9.

Queſt. 42. *How long time did he continue under the power of death?*

Anſw. Till he roſe on the *third day*, 1 Cor. xv. 4.

Queſt. 43. *Why did he continue ſo long under the power of death?*

Anſw. To ſhew that he was *really dead*, this being neceſſary to be believed, 1 Cor. xv. 3.

Queſt. 44. *What* ſign, *or* type, *was there of his continuing ſo long in the grave?*

Anſw. *The ſign of the prophet Jonas*, Matth. xii. 40. *As Jonas was three days and three nights in the whale's belly, ſo ſhall the Son of man be three days and three nights in the heart of the earth.*

Queſt. 45. *Did he ſee corruption in the grave, like other men?*

Anſw. No: being God's *Holy One*, abſolutely free of ſin, his body could ſee no corruption, Pſal. xvi. 10.

Queſt. 46. *What may we* learn *from Chriſt's being buried, and continuing under the power of death for a time?*

Anſw. That the grave being *the place where the Lord lay*, it cannot but be ſweet to a dying ſaint, to think that he is to lie down in the *ſame bed*; and that, in like manner, as *Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him*, Matth. xxviii. 6. 1 Theſſ. iv. 14.

28. QUEST.

28. QUEST. *Wherein conſiſteth Chriſt's exaltation?*

ANSW. Chriſt's exaltation conſiſteth, in his riſing again from the dead, on the third day, in aſcending up into heaven, in ſitting at the right-hand of God the Father, and in coming to judge the world at the laſt day.

Queſt. 1. *What do you underſtand by Chriſt's* EXALTATION?

Anſw. Not the conferring of any new glory upon his divine perſon, which is abſolutely unchangeable; but a manifeſtation, in the human nature (which had eclipſed it for a while) of the ſame glory, of which he was eternally poſſeſſed, as the Son of God, John xvii. 5. *And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was.*

Queſt. 2. *Why doth Chriſt's* exaltation *follow immediately upon the back of his* humiliation?

Anſw. Becauſe it is the proper *reward* thereof, Phil ii. 8, 9.—*He humbled himſelf, and became obedient unto death, even the death of the croſs, wherefore God alſo hath highly exalted him.*

Queſt. 3. *What is the conſequence of Chriſt's exaltation, with reſpect to* himſelf?

Anſw. That the ignominy of the croſs is thereby fully wiped off, Heb. xii. 2.

Queſt. 4. *What is the deſign thereof with reſpect unto* us?

Anſw. *God raiſed him up from the dead, and gave him glory, that* our *faith and hope might be in God,* 1 Pet. i. 21.

Queſt. 5. *What are the ſeveral* ſteps *of Chriſt's exaltation, mentioned in the* anſwer?

Anſw. They

Anſw. They are, his *riſing* again from the dead; his *aſcending* up into heaven; his *ſitting* at the right-hand of God; and his coming to *judge* the world.

Queſt. 6. *What is the* FIRST STEP *of Chriſt's exaltation?*

Anſw. HIS RISING AGAIN FROM THE DEAD, ON THE THIRD DAY, 1 Cor xv. 4.

Queſt. 7. *Which day of the week did the* third day *fall upon?*

Anſw. Upon the *firſt day* of the week, which is, ever ſince, called the *Lord's day*, Rev. i. 10; and is to be obſerved, to the end of the world, as the *Chriſtian ſabbath*, Acts xx. 7.

Queſt. 8. *How can the* day *of Chriſt's reſurrection be called the* third day, *when he was not two full days in the grave before?*

Anſw. It is uſual in ſcripture to denominate the *whole day*, from the *remarkable event* that happens in *any hour* of it: thus Chriſt being crucified and buried on the *evening* before the *Jewiſh ſabbath*, and riſing early in the *morning* after it, is ſaid to riſe again *the third day according to the ſcriptures*, 1 Cor. xv. 4.

Queſt. 9. *How may the truth of Chriſt's reſurrection be demonſtrated?*

Anſw. From its being prefigured and foretold, and from its being atteſted by unqueſtionable witneſſes and *infallible proofs*, Acts i. 3.

Queſt. 10. *How was the reſurrection of Chriſt* prefigured?

Anſw. By *Abraham*'s receiving *Iſaac* from the dead, as a *figure* or repreſentation thereof, Heb. xi. 19.

Queſt. 11. *Was his reſurrection* foretold *in the ſcriptures of the Old Teſtament?*

Anſw. The apoſtle Paul expreſly affirms that it was, Acts xiii. 32,——38. *The promiſe*, ſays he, *which*

which was made unto the fathers, God hath fulfilled the ſame unto us, their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee; ——and that he raiſed him up from the dead,——he ſaid on this wiſe, I will give you the ſure mercies of David, (Iſa. lv. 3) *Wherefore he ſaith in another Pſalm, Thou ſhalt not ſuffer thine holy One to ſee corruption,* Pſal. xvi. 10.

Queſt. 12. *Did not Chriſt foretel his own reſurrection before he died?*

Anſw. Yes: for he ſaid, *Deſtroy this temple, and in three days I will raiſe it up,* meaning *the temple of his body,* John ii. 19, 21.; and tryſted his diſciples, before his death, to meet him in *Galilee,* after his reſurrection, Matth. xxvi. 32. *After I am riſen, I will go before you into Galilee.*

Queſt. 13. *By whom was the reſurrection of Chriſt* atteſted?

Anſw. By angels, by the diſciples, and many others who ſaw him alive after he was riſen.

Queſt. 14. *What teſtimony do the* angels *give unto his reſurrection?*

Anſw. They tell the women, who came to the ſepulchre, *He is not here, for he is riſen, as he ſaid,* Mat. xxviii. 6. Luke xxiv. 6.

Queſt. 15. *How did the* diſciples *atteſt the truth of his reſurrection?*

Anſw. They unanimouſly declare, that *God raiſed him up the third day, and ſhewed him openly, not to all the people but unto the witneſſes choſen before of God, even to* US, ſays Peter, *who did eat and drink with him after he roſe from the dead,* Acts x. 40, 41.

Queſt. 16. *Did Chriſt confirm the truth of his reſurrection by frequent* bodily appearances *after it?*

Anſw. Yes: for, on the very day he roſe, *He appeared firſt to Mary Magdalen,* Mark xvi. 9.: then

then he appeared to her, in company with *the other Mary*, Mat. xxviii. 9; afterwards he ſhewed himſelf to the *two diſciples* going to *Emmaus*, Luke xxiv. 13, 15; then to *Simon Peter* alone, ver. 34; and *the ſame day at evening, being the firſt day of the week*, he appeared to all the diſciples, except *Thomas*, John xx. 19, 24.; eight days thereafter, he appeared to all the apoſtles, when *Thomas* was with them, ver. 26. *After theſe things Jeſus ſhewed himſelf again to his diſciples at the ſea of Tiberias*, John xxi. 1.; then we read of his appearing to the *eleven diſciples*, on a *mountain* in *Galilee*, Mat. xxviii. 16.; at which time, it is probable, he was ſeen of the *five hundred brethren at once*, mentioned, 1 Cor. xv. 6.; *after that he was ſeen of James*, ver. 7.; and laſtly, on the day of his *aſcenſion*, he appeared to all the diſciples on mount *Olivet*, Acts i. 9, 12.

Queſt. 17. *For how long* time *did Chriſt ſhew himſelf* alive, *to his diſciples, after his reſurrection?*

Anſw. Forty days, Acts i. 3.

Queſt. 18. *Why did he continue ſo long with them?*

Anſw. That they might be fully convinced of the truth of his reſurrection, by his appearing frequently in their preſence, and converſing familiarly with them; and that they might be inſtructed in the nature of his kingdom, and government there of Acts i. 3. and x. 40, 41.

Queſt. 19 *How may we be ſure, that the* teſtimony *of the* diſciples, *who were* witneſſes *of the reſurrection of Chriſt, may be depended upon as an* infallible proof *thereof?*

Anſw. Becauſe they teſtified of his reſurrection, as a thing which they had certain and *perſonal* knowlege of, and proclaimed it in moſt *public* and *open manner*, in the *very place* where that remarkable event happened, and that under all the *outward diſadvantages* of being impriſoned, baniſhed, and

perſecuted unto death itſelf, for publiſhing and defending ſuch a doctrine; Acts iii. 15. and v. 18, 41. and xii. 2, 3.

Queſt. 20. *By whoſe* power *did Chriſt riſe from the dead?*

Anſw. Although the reſurrection of Chriſt be frequently aſcribed to the *Father*, as in Eph. i. 20.; yet, in oppoſition to the *Socinians*, and other enemies of the *Deity* of Chriſt, it is to be maintained, that he roſe alſo by *his own divine power*, as is evident from Rom. i. 4.

Queſt. 21. *How may it further appear, that he roſe by his own divine power?*

Anſw. He expreſly affirms, that he would *raiſe up the temple of his body* on the *third* day; and that he had power to *lay down* his life, and to *take it again*, John ii. 19. and x. 18.

Queſt. 22. *In what* capacity *did he riſe from the dead?*

Anſw. In the capacity of a *public perſon*, repreſenting all his ſpiritual ſeed, and as having their diſcharge in his hand, Rom. iv. 25.

Queſt. 23. *What was the* neceſſity *of Chriſt's reſurrection?*

Anſw. It was neceſſary in reſpect of God, in reſpect of Chriſt himſelf, and in reſpect of us.

Queſt. 24. *Why was it neceſſary in reſpect of* God?

Anſw. Becauſe, ſince he is the *God and Father of our Lord Jeſus Chriſt*, it was neceſſary that he ſhould not be the God of a *dead*, but of a *living* Redeemer; for he *is not the God of the dead, but of the living*, Mat. xxii. 32.

Queſt. 25. *Why was the reſurrection of Chriſt neceſſary in reſpect of* himſelf?

Anſw. Becauſe, having fully paid the debt, for which he was incarcerated, juſtice required that he ſhould be *taken from priſon, and from judgment*,

Iſa.

Iſa. liii. 8.; and that, ſince he purchaſed a kingdom by his death, he ſhould riſe again to poſſeſs it, Rom. xiv. 9.

Queſt. 26. *Why was it neceſſary in reſpect of* us?

Anſw. Becauſe, *if Chriſt be not riſen,* our *faith is vain,* and we *are yet in our ſins,* 1 Cor. xv. 17.

Queſt. 27. *Did Chriſt riſe with the* ſelf-ſame body *in which he ſuffered?*

Anſw. Yes: for, ſays he to *Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide; and be not faithleſs, but believing,* John xx. 27.

Queſt. 28. *What remarkable* circumſtances *accompanied the reſurrection of Chriſt?*

Anſw. It was accompanied with a *great earthquake,* the attendance of angels, and ſuch terror upon the *keepers,* that they *did ſhake, and became as dead men,* Mat. xxviii. 2, 4. Luke xxiv. 4.

Queſt. 29. *What* pitiful ſhift *did the* high-prieſts *and* elders *take to ſmother the truth of his reſurrection?*

Anſw. They bribed the ſoldiers to ſay, *His diſciples came, by night, and ſtole him away, while we ſlept,* Matth. xxviii. 12, 13.

Queſt. 30. *How doth the* falſhood *of this* ill-made ſtory *appear, at firſt ſight?*

Anſw From this, that it is not to be ſuppoſed, the whole company of ſoldiers, who guarded the ſepulchre, would be all aſleep at once, eſpecially conſidering the great earthquake that accompanied the rolling away of the ſtone, and the ſeverity of the Roman military diſcipline, in like caſes, Acts xii. 19.; and if they were *really aſleep,* how could they know that the diſciples came and ſtole him away?

Queſt. 31. *What doth the doctrine of Chriſt's reſurrection* teach us?

Anſw. That he muſt needs be a *God of peace,* who *brought again from the dead our Lord Jeſus;*

that death, and the grave, are unſtinged and vanquiſhed; and that his reſurrection is a certain pledge and earneſt of the reſurrection of his members at the laſt day, he having *become the firſt-fruits of them that ſlept*, Heb. xiii. 20. 1 Cor. xv. 20, 55.----

Queſt. 32. *What is the* SECOND STEP *of Chriſt's exaltation?*

Anſw. HIS ASCENDING UP INTO HEAVEN, Pſal. lxviii. 18.

Queſt. 33. *Does not Chriſt's* aſcending into heaven, *preſuppoſe his deſcending thence?*

Anſw. Yes: for ſo argues the apoſtle, *Now, that he aſcended, what is it but that he alſo deſcended firſt unto the lower parts of the earth?* Eph. iv. 9.

Queſt. 34. *Did Chriſt, when he is ſaid to deſcend, bring a* human nature *from heaven with him?*

Anſw. By no means: for the human nature was *made of a woman*, on this earth, by the *overſhadowing* power of the Holy Ghoſt, Luke i. 35.; but his *deſcending* ſignifies his *amazing condeſcention*, in aſſuming our nature into perſonal union with himſelf, Phil. ii. 6, 7.

Queſt. 35. *How is the aſcenſion of Chriſt* expreſſed *in ſcripture?*

Anſw. By his going away, his being *received up into heaven*, and his having *entered in once into the holy place*, John xvi. 7. Mark xvi. 19. Heb. ix. 12.

Queſt. 36. *As to which of his two natures is he properly ſaid to aſcend?*

Anſw. Although Chriſt aſcended *perſonally* into heaven, yet aſcenſion is properly attributed unto his human nature, in regard the divine nature is every where preſent John iii. 13.

Queſt. 37. *From what part of the earth did Chriſt aſcend unto heaven?*

Anſw. He aſcended from mount *Olivet*, which was nigh to *Bethany*, Luke xxiv. 50. compared with Acts i. 12.

Queſt. 38.

Queſt. 38. *What is conſiderable in this circumſtance, that he aſcended from* mount Olivet?

Anſw. In the *mount* of *Olives* was the place where his *ſoul* was *exceeding ſorrowful, even unto death;* and where he was in ſuch an *agony,* that *his ſweat was, as it were, great drops of blood, falling down to the ground,* Luke xxii. 39, 44; and therefore, in that very place, his *heart* is *made glad,* by a triumphant aſcenſion into that *fulneſs of joy,* and thoſe *pleaſures, for evermore,* that are at God's *right-hand,* Pſal. xvi. 11.

Queſt. 39. *Whither did Chriſt aſcend, or, to what* place?

Anſw. He aſcended up into heaven, Acts i. 10, 11.

Queſt. 40 *When did Chriſt aſcend unto heaven?*

Anſw. When *forty days,* after his reſurrection, were elapſed, Acts i. 3.

Queſt. 41. *Who were the* witneſſes *of his aſcenſion?*

Anſw. The *eleven diſciples* were eye-witneſſes thereof; for, *while they beheld, he was taken up, and a cloud received him out of their ſight,* Acts i. 9.

Queſt. 42. *What was he doing at his parting with them?*

Anſw. He was *bleſſing* them, Luke xxiv. 51. *And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven.*

Queſt. 43. *What was his parting word?*

Anſw. *Lo! I am with you alway, even unto the end of the world,* Matth. xxviii. 20.

Queſt. 44. *In what* capacity *did Chriſt aſcend?*

Anſw. In a public capacity, as repreſenting his whole myſtical body: hence he is called the *Forerunner,* who *is, for us, entered within the vail;* Heb. vi. 20.

Queſt. 45. *With what* ſolemnity *did he aſcend?*

Anſw. With the ſolemnity of a glorious triumph; for, having vanquiſhed ſin, Satan, hell, and death,

he *aſcended up on high*, leading *captivity captive*, Eph. iv. 8.

Queſt. 46. *Who went in his* retinue?

Anſw. *Thouſands of angels*, ſounding forth his praiſe, as a victorious conqueror, Pſal. lxviii. 17.

Queſt. 47. *What* evidence *did he give* from heaven, *of the reality of his aſcenſion?*

Anſw. The extraordinary effuſion of the Holy Ghoſt, on the day of *Pentecoſt*, within a few days after it, Acts ii. 1, 3, 4.

Queſt. 48. *Why was this remarkable down-pouring of the Spirit* delayed *till after Chriſt's aſcenſion?*

Anſw. That he might evidence his bounty and liberality, upon his inſtalment into the kingdom, by giving *gifts unto men*, Eph. iv. 8.

Queſt. 49. *For what* end *did Chriſt aſcend up into heaven?*

Anſw. That he might take poſſeſſion of the *many manſions* there, and prepare them for his people, by carrying in the merit of his oblation thither; and likewiſe, that he might make continual interceſſion for them, John xiv. 2, 3. Heb. vii. 25.

Queſt. 50. *What doth the aſcenſion of Chriſt* teach *us?*

Anſw. That he has brought in an everlaſting righteouſneſs, becauſe he is gone to his Father; and to believe that he will come again to receive us to himſelf, that where he is, there we may be alſo, John xvi. 10. and xiv. 3.

Queſt. 51. *What is the* THIRD STEP *of Chriſt's exaltation?*

Anſw. HIS SITTING AT THE RIGHT-HAND OF GOD THE FATHER, Eph. i. 20.

Queſt. 52. *What is meant by the* right-hand *in ſcripture?*

Anſw. The place of the greateſt honour and dignity, 1 Kings ii. 19.

Queſt. 53.

Queſt. 53. *What is meant by* ſitting?

Anſw. It implies *reſt* and *quietneſs*, Micah iv. 4. *They ſhall ſit, every man under his vine, and under his fig-tree, and none ſhall make them afraid:* and likewiſe *power* and *authority*, Zech. vi. 13.-----*He ſhall ſit and rule upon his throne.*

Queſt. 54. *What then are we to underſtand by Chriſt's* ſitting at the right-hand of God the Father?

Anſw The quiet and peaceable poſſeſſion of that matchleſs dignity, and fulneſs of power, wherewith he is veſted, as the glorious king and head of his church, Luke i. 33. Eph. i. 21, 22.

Queſt. 55 *For what* end *doth he ſit at the right-hand of the Father?*

Anſw. That he may repreſent his people there, and make his enemies his *foot ſtool*, Pſal. cx. 1.

Queſt. 56. *How doth it appear, that he* repreſents *his people at the right hand of God?*

Anſw. Becauſe they are ſaid to *ſit together in heavenly places, in Chriſt Jeſus*, which can only be meant of their ſitting *repreſentatively* in him, as their glorious head, Eph. ii. 6.

Queſt. 57. How *are the enemies of Chriſt made his* foot-ſtool?

Anſw. By the triumphant victory which is obtained over them, and the extremity of ſhame, horror, and confuſion, with which they ſhall be covered, Pſal. lxxii. 9. and cxxxii. 18.

Queſt. 58. When *ſhall his enemies be made his* foot-ſtool?

Anſw. He has *already* triumphed over them in his *croſs*; but he will make his final conqueſt conſpicuous to the whole world at the *laſt day*, Col. ii. 15. 2 Theſſ. i. 8, 9. Rev. xx. 10, 14.

Queſt 59. How long *will Chriſt ſit at the* right-hand of God the Father?

Anſw. For ever and ever, Pſal. xlv. 6. *Thy throne, O God is for ever and ever.*

Queſt. 60.

Queſt. 60. *Will Chriſt's mediatory power and authority, at the right-hand of God, be the* ſame *in the church* triumphant *in heaven, as it is in the church* militant *on earth?*

Anſw. It will be the ſame as to the *eſſence* or *ſubſtance* of it, but different as to the *manner* of its *adminiſtration.*

Queſt. 61. *Wherein conſiſts the* eſſence *of Chriſt's mediatory power and authority?*

Anſw. In the *relation* wherein he ſtands to the members of his body: he will continue for ever to be the *King, Head,* and *Huſband* of the church *triumphant,* the *fountain* of all bleſſing and happineſs unto them, and the *bond* of their perpetual fellowſhip and communion with God, Pſal. xlviii. 14. Hoſ. ii 19. Rev. vii. 17.

Queſt. 62. *What is the* difference *betwixt the manner of the adminiſtration of his mediatory power* here, *and* hereafter?

Anſw. The adminiſtration of his kingdom on this *earth,* is, by the miniſtry of the word, the diſpenſation of the ſacraments, and the exerciſe of eccleſiaſtical government and diſcipline; but in *heaven* there will be no uſe for any of theſe, Rev. xxi. 22. *I ſaw no temple therein; for the Lord God almighty, and the Lamb, are the temple of it.*

Queſt. 63. *What is meant then by Chriſt's delivering* up the kingdom to God, even the Father, 1 Cor. xv. 24.?

Anſw. By the *kingdom* may be underſtood the *ſubjects* of the kingdom, the whole myſtical body; and the meaning is, Chriſt having compleated the ſalvation of his church, will preſent all, and every one of them to his *Father,* ſaying, *Behold! I, and the children which God hath given me,* Heb. ii. 13.

Queſt. 64. *What is meant by Chriſt's putting down* all rule, and all authority, and power, *in the abovecited* 1 *Cor.* xv. 24.?

Anſw. The

Anſw. The meaning is, he will have *no occaſion* to exerciſe his power and authority, in *ſuch ſort* as he did *before*, in regard there will be no more elect to ſave, and no more enemies to conquer, Rev. xix. 8, 20.

Queſt. 65. *In what ſenſe will the* Son alſo himſelf be ſubject to him that put all things under him, *as it is ſaid, ver.* 28.?

Anſw. It is not to be underſtood of the *perſon* of the Son, who thinks *it not robbery to be equal with God*, but of the *church*, which is his body, and which is, in ſcripture, deſigned by his *name*, as in 1 Cor. xii. 12.

Queſt. 66. *In what reſpect is it ſaid, that* God *ſhall* then *be* all in all?

Anſw. In regard the glory of the three-one God, Father, Son, and Holy Ghoſt, will *then* be moſt clearly diſplayed; and no more a ſeeing *through a glaſs, darkly*; *but face to face*, and as ſeeing him *as he is*, 1 Cor. xiii. 12. 1 John iii. 2.

Queſt. 67. *What may we* learn *from Chriſt's ſitting at the right-hand of God?*

Anſw. That we ought to *ſeek the things which are above*, where Chriſt is; and to *ſet our affection on things above, not on things on the earth*, Col iii 1, 2.

Queſt. 68. *What is the* FOURTH STEP *of Chriſt's exaltation?*

Anſw. His COMING TO JUDGE THE WORLD AT THE LAST DAY, Rev. i. 7. John xii. 48.

Queſt. 69. *How do you* prove *that there will be a* general judgment?

Anſw. The ſcripture expreſly aſſerts it; and the juſtice and goodneſs of God neceſſarily require it.

Queſt. 70. *Where is it* expreſly aſſerted in ſcripture?

Anſw. In many places; particularly, Acts xvii. 31. *He hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained,*

ordained, etc. See alſo Matth. xvi. 27. 2 Cor. v. 10. Jude ver. 6. Rev. xx. 11, 12, 13.

Queſt. 71. *Why do the* juſtice *and* goodneſs *of God require that there be a judgment?*

Anſw. Becauſe they neceſſarily require that it be *well* with the righteous, and *ill* with the wicked; that every man be rewarded according to his works, which not being done in this life, there muſt be a judgment to come; *Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you; and to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven*, 2 Theſſ. i 6, 7.

Queſt 72 *Who is to be the* JUDGE?

Anſw. The Son of man, the man Chriſt Jeſus, Matth. xxv. 31. Rom. xiv. 10.

Queſt. 73. *How will Chriſt, as God-man, be Judge, when it is ſaid (Pſal.* l. 6.) *that* God is Judge himſelf?

Anſw. The three-one God, Father, Son, and Holy Ghoſt, is Judge, in reſpect of judiciary authority, dominion, and power; but Chriſt, as God-man Mediator, is the Judge, in reſpect of *diſpenſation*, and ſpecial *exerciſe* of that power, John v. 22. *The Father---hath committed all judgment unto the Son.*

Queſt. 74. *Why is the judgment of the world committed to Chriſt* as Mediator?

Anſw. Becauſe it is a part of that exaltation, which is conferred upon him, in conſequence of his voluntary humiliation, Phil. ii. 8, 9, 10.

Queſt. 75. When *will Chriſt* COME *to judge the world?*

Anſw. At the laſt day, John vi. 39, 40.

Queſt. 76. *Why is it called the* laſt day?

Anſw. Becauſe after it, time ſhall be no more: there will be no more a ſucceſſion of days and nights, but one perpetual *day* of light, comfort, and

and joy to the righteous; and one perpetual *night* of *utter darkneſs*, miſery, and woe unto the wicked, Rev xxi. 23. Matth. xxv. 30.

Queſt. 77. *In what* manner *will Chriſt come to judge the world?*

Anſw. In a moſt ſplendid and glorious manner; for he will come *in the clouds of heaven, with power and great glory;---in the glory of the Father, with the holy angels*, Matth. xxiv. 30 Mark viii 38.

Queſt. 78. *Will the world be looking for him, when he comes to judgment?*

Anſw. No: his coming will be a mighty ſurprize to the world; for *the day of the Lord will come as a thief in the night*, 2 Pet. iii. 10. See alſo Luke xvii. 26,---31.

Queſt. 79. *What is the* difference *betwixt his* firſt *and* ſecond *coming?*

Anſw. In his *firſt* coming, he was *made ſin for us*, though he *knew no ſin*; but *he ſhall appear the ſecond time, without ſin, unto ſalvation*, 2 Cor. v. 21. Heb. ix. 28.

Queſt. 80. *Is the* preciſe time *of his ſecond coming known to men or angels?*

Anſw. No: it is fixed in the counſel of God, but not revealed to us, Mark xiii. 32.

Queſt. 81. *What will be the* fore-runners *of his ſecond coming?*

Anſw. The preaching of the goſpel unto all nations; the down-fall of *Antichriſt*; the converſion of the *Jews*; and yet after all, a general decay of religion, and great ſecurity, Matth. xxiv. 14. Rev. xvi. 12. and xviii. 21. Luke xviii. 8.

Queſt. 82. *What are the* qualities *of the Judge?*

Anſw. He will be a viſible Judge, *every eye ſhall ſee him*, Rev. i. 7.; an omniſcient Judge, *all things* will be *naked and open unto* his *eyes*, Heb. iv. 13.; a moſt juſt and righteous Judge, 2 Tim. iv. 8.; and an omnipotent Judge, able to put his ſentence into execution, Rev. vi. 17.

Queſt. 83.

Queſt. 83. *Who are the* parties *that ſhall compear?*

Anſw. Men and devils, Matth. xxv. 32. Jude ver. 6.

Queſt. 84. *What* ſummons *will be given to the parties?*

Anſw. *The voice of the archangel, and the trump of God,* 1 Theſſ. iv. 16.

Queſt. 85. *Will any of them be able to* fit *the ſummons?*

Anſw. By no means: *all ſhall ſtand before the judgment-ſeat of Chriſt*; and *every one ſhall give account of himſelf to God,* Rom. xiv. 10, 12.

Queſt. 86. *Where will be his* throne *of judgment?*

Anſw. In the *clouds,* or aerial heavens; for we read of being *caught up in the clouds, to meet the Lord in the air,* 1 Theſſ. iv. 17.

Queſt. 87. By whom *ſhall all mankind, great and ſmall, be* gathered *unto the bar of the Judge?*

Anſw. By the *angels,* who ſhall gather together all the *elect,* Mark xiii. 27. and likewiſe the *reprobate,* Matth. xiii. 41.

Queſt. 88. *Will the elect and reprobate* ſtand together, *in one aſſembly, to be judged?*

Anſw. No: they ſhall be *ſeparated, one from another, as a ſhepherd divideth his ſheep from the goats,* Matth. xxv. 32.

Queſt. 89. *How will they be* ſorted *and* ſeparated, *the one from the other?*

Anſw. The elect, who are called *the ſheep,* being *caught up together in the clouds, to meet the Lord in the air,* (1 Theſſ. iv. 17.) ſhall be *ſet on his right-hand;* and the reprobate, being the *goats,* are LEFT on the earth, (Matth. xxiv. 40.) upon the Judge's *left-hand,* Matth. xxv. 33.

Queſt. 90. *What kind of a ſeparation will this be?*

Anſw. It will be a *total* and *final* ſeparation, never to meet, or be mixed with one another any more, Matth. xxv. 46.

Queſt. 91.

Queſt. 91. *Will any man be a* mere ſpectator *of theſe two oppoſite companies?*

Anſw. No ſurely: every man and woman muſt take their place in *one* of the *two*; and ſhall ſhare with the company, whatever hand it be upon, Matth. xxv. 33.

Queſt. 92. *What will be the* ſubject-matter *of the trial?*

Anſw. Men's works; *for God ſhall bring every work into judgment,* etc. Eccl. xii. 14.; their words, *every idle word that men ſpeak, they ſhall give account thereof in the day of judgment,* Matth. xii. 36; and their thoughts, for he *will make manifeſt the counſels of the heart,* 1 Cor. iv. 5.

Queſt. 93. *Why are* Books *ſaid to be* opened, *at this ſolemn trial,* Rev. xx. 12.?

Anſw. Not to prevent miſtakes in any point of law or fact, for the judge has an infallible knowledge of all things; but to ſhew that his proceeding is moſt accurate, juſt, and well-grounded in every ſtep of it, Gen. xviii. 25.

Queſt. 94. *What are theſe books that ſhall be opened, and men* judged out of theſe things which *are* written in the books?

Anſw. The book of God's remembrance, Mal. iii. 16; the book of conſcience, Rom. ii. 15.; the book of the law, Gal. iii. 10.; and the book of life, Rev. xx. 12.

Queſt. 95. *What is the* book of God's remembrance?

Anſw. It is the ſame with his *omniſcience,* whereby he knows exactly every man's ſtate, thoughts, words, and deeds, whether good or bad, John xxi. 17.—*Lord, thou knoweſt all things.*

Queſt. 96. *What will this book* ſerve for?

Anſw. It will ſerve for a *libel* againſt the ungodly; but, with reſpect to the ſaints, it will be a *memorial* of all the good they have done, Matth. xxv. 35,—45.

Queſt. 97. *What kind of a book is that of* conſcience?

Anſw. It is juſt a *double* of God's book of remembrance, ſo far as it relates to one's own ſtate and caſe, Rom. ii. 15.

Queſt. 98. *What is the* book *of the* law?

Anſw. It is the ſtandard and rule of right and wrong; and likewiſe of the *ſentence* that ſhall be paſſed upon theſe that are under it, Rom. vii. 7. Gal. iii. 10.

Queſt. 99. Why *will this book be* opened?

Anſw. That all on the *left-hand* may READ their *ſentence* therein, before it be pronounced, Ezek. xviii. 4.

Queſt. 100. *By what law will the* Heathens *be judged?*

Anſw. By the *natural law*, or light of nature, which bears, *that they which commit ſuch things* (as they ſhall be convicted of) *are worthy of death*, Rom. i. 32.

Queſt. 101. *By what law will* Jews *and* Chriſtians *be judged?*

Anſw. By the *written* law, Rom. ii. 12. ------*As many as have ſinned in the law* (*i. e.* under the written law) *ſhall be judged by the* [written] *law.*

Queſt. 102. *Whether will* Chriſtians *or* Heathens *be moſt inexcuſable?*

Anſw. It is beyond all doubt, that it will be *more tolerable for Tyre and Sidon*, and other Heathen countries, *at the day of judgment*, than for thoſe who enjoyed the light of the goſpel, and deſpiſed it, Matth. xi 22, 24.

Queſt. 103. *Will the book of the law be opened for the* ſentence *of the* ſaints?

Anſw. No: for being, in this life, brought under a new covenant, they are no more *under the law, but under grace*, Rom. vi. 14.; and therefore *another book* muſt be *opened* for their ſentence.

Queſt. 104

Queſt. 104. *What is that* other book, *out of which the ſaints ſhall be judged?*

Anſw. It is the *book of life*, Rev. xx 12.

Queſt. 105. *What is* regiſtred *in this book?*

Anſw. The *names* of all the *elect*, Luke x. 20. ----*Your* NAMES *are written in heaven*, Rev. iii. 5. *I will not blot out his* NAME *out of the book of life.*

Queſt. 106. *Why is it called the* book of life?

Anſw. Becauſe it contains God's gracious and unchangeable purpoſe, to bring all the elect to *ſalvation*, or eternal life, *through ſanctification of the Spirit, and belief of the truth*, 2 Theſſ. ii. 13.

Queſt. 107. *In whoſe* hands *is this book* lodged?

Anſw. In the hands of the Mediator, Chriſt Jeſus, Deut. xxxiii. 3.---*All his ſaints are in thy hand.*

Queſt. 108. *What is the* ground *of the ſaints abſolviture*, according to this book?

Anſw. The book of life being opened, it will be known to all, who are *elected*, and who not: Chriſt will, as it were, *read out* every man and woman's name, recorded in this book, Rev. iii. 5.---*I will confeſs his name before my Father, and before his angels.*

Queſt. 109. *Whether will the* cauſe *of the righteous or the wicked be* firſt diſcuſſed?

Anſw. As *the dead in Chriſt ſhall riſe firſt*, (1 Theſſ. iv. 16.) ſo it appears from Matth. xxv. 34, and 41. compared, that the judgment of the ſaints, on the *right-hand*, will have the *preference.*

Queſt. 110. *What is the* bleſſed ſentence *that ſhall be pronounced upon the ſaints?*

Anſw. *Come, ye bleſſed of my Father, inherit the kingdom prepared for you, from the foundation of the world*, Matth. xxv. 34.

Queſt. 111. *For what* reaſon *will this ſentence be pronounced* firſt?

Anſw. Becauſe the ſaints are to ſit in judgment, as Chriſt's *aſſeſſors*, againſt wicked men and angels, 1 Cor. vi. 3, 4.

Queſt. 112. *Upon what* footing, *or* foundation, *will this ſentence paſs?*

Anſw. Upon the footing of *free grace* alone, reigning, through the imputed righteouſneſs of the ſurety, unto eternal life, Rom. v. 21.

Queſt. 113. *Is it not ſaid, Rev.* xx. 13. *that they are* judged every man according to their works?

Anſw. The ſentence paſſes upon the ſaints, ACCORDING *to their works*, as flowing from an heart renewed and ſanctified, but not FOR *their works*, nor for their *faith* neither, as if eternal life were any way merited by them; for the *kingdom* is ſaid to be *prepared for them*: they inherit it as *ſons*; but do not procure it to themſelves, as *ſervants* do their wages, Gal. iii. 18. Eph. i. 11. Col. iii. 24.

Queſt. 114. *Are not* good works *mentioned as the* ground *of the ſentence, Matth.* xxv. 35, 36. I was an hungred, and ye gave me meat, *etc.?*

Anſw. Theſe good works are mentioned not as *grounds* of their ſentence, but as *evidences* of their union with Chriſt, and of their right and title to heaven in him, John xv. 8, 14.; even as the *apoſtle* ſays, in another caſe, of the unbelieving *Jews*, 1 Cor. x. 5. *With many of them God was not well pleaſed, for they were overthrown in the wilderneſs*: their overthrow in the wilderneſs, was not the *ground* of God's diſpleaſure with them, but the *evidence* of it.

Queſt. 115. *Will there be any mention made of the* ſins *of the righteous?*

Anſw. No: *In that time, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none; and the ſins of Judah, and they ſhall not be found,* Jer. l. 20. *Who ſhall lay any thing to the charge of God's elect? it is God that juſtifieth,* etc. Rom. viii. 33, 34.

Queſt. 116. *What will* follow *upon the ſaints receiving their* ſentence *of* abſolution?

Anſw. They *ſhall judge the world,* 1 Cor. vi. 2.

Queſt. 117.

Queſt. 117. *In what way and* manner *ſhall they judge the world?*

Anſw. As *aſſeſſors* to Chriſt the Judge, conſenting to his judgment as juſt, and ſaying *Amen* to the doom pronounced againſt all the ungodly, Pſal. cxlix. 6, 7, 8, 9. Rev. xix. 1, 2.

Queſt. 118. *What will be the* ſentence of damnation *that ſhall paſs upon the ungodly?*

Anſw. *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels,* Matth. xxv. 41.

Queſt. 119. *How is the* miſery *of the wicked* aggravated, *by the pronouncing of this ſentence?*

Anſw. In as much as they are *damned* by him who came to *ſave* ſinners, and muſt undergo *the wrath of the Lamb,* from which they can make no eſcape, Rev. vi. 16, 17.

Queſt. 120 *Is there any* injury, *or* wrong, *done them by this ſentence?*

Anſw. By no means: *for,* ſays our Lord, *I was an hungred, and ye gave me no meat,* etc. Matth. xxv. 42, 43.

Queſt. 121. *Are theſe* evils *no more than* evidences *of their curſed ſtate?*

Anſw. They are not only *evidences* of their ungodly ſtate, but they are the proper *cauſes* and *grounds* of their condemnation: for, though good works do not merit ſalvation, yet evil works merit damnation, Rom. vi. 23. *The wages of ſin is death.*

Queſt. 122. *Why are ſins of* omiſſion *only mentioned in the* above paſſage?

Anſw. To ſhew, that if men ſhall be condemned for ſins of *omiſſion,* much more for theſe of *commiſſion,* James ii. 13. Rom. ii. 23, 24.

Queſt. 123. *What will* follow *upon the ſentence of condemnation againſt the wicked?*

Anſw. The immediate *execution* thereof, without the leaſt reprieve or delay, Matth. xxii. 13.

Queſt. 124. *Will the* devils *alſo be judged?*

Anſw. Yes: they are *reſerved unto the judgment of the great day,* Jude ver. 6.

Queſt. 125. *How can they be ſaid to be* reſerved *unto the judgment of that day, when they are* condemned already?

Anſw. Though from the firſt moment of their ſinning, they were ſubject unto the wrath of God, and carry their hell about with them, yet their *final ſentence* is reſerved for that day, 2 Pet. ii. 4.

Queſt. 126. *What is the* final ſentence *unto which they are* reſerved?

Anſw. A moſt dreadful addition and acceſſion to their preſent torments, not only by the holy *triumph* which the ſaints ſhall have over them, as vile, vanquiſhed, and contemptible enemies; but likewiſe, by the *eternal reſtraint* that ſhall be laid upon them, from hurting the elect any more; and that, by being ſhut up, and cloſely confined in the priſon of hell, under the utmoſt extremity of anguiſh and horror for ever and ever, Rev. xx. 10.

Queſt. 127. *Who will* keep the field *on that day?*

Anſw. Chriſt, and his glorious company: they ſhall ſee the *backs* of all their enemies, for the DAMNED ſhall go off *firſt*; as ſeems to be intimated in the *order* mentioned, Matth. xxv. 46. *Theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.*

Queſt. 128. *What* improvement *ought we to make of Chriſt's coming to judge the world at the laſt day?*

Anſw. To be diligent that we be *found of him in peace* at *that day*, by cloſing with him in the offer of the goſpel *now*: to be *looking for, and haſting unto the coming of the day of God,* having our *loins girded about,* and our *lights burning*; that ſo when he comes, whether at death or judgment, we may be able to ſay, with joy, *Lo! this is our God, we have waited for him,* 2 Pet. iii. 12, 14. Luke xii. 35. Iſa. xxv. 9.

29. QUEST. *How are we made partakers of the redemption purchaſed by Chriſt?*

ANSW. We are made partakers of the redemption purchaſed by Chriſt, by the effectual application of it to us by his Holy Spirit.

Queſt. 1. *What do you underſtand by* redemption *in this* anſwer?

Anſw. The whole of that ſalvation which is revealed and exhibited in the goſpel, Pſal. cxxx. 7, 8.

Queſt. 2. *Why is redemption ſaid to be* purchaſed?

Anſw. Becauſe having brought ourſelves into a ſtate of bondage and ſervitude, we could not be ranſomed, but at a *great price*, Gal. iv. 24. 1 Cor. vi. 20.

Queſt. 3. *What was the* price *of our redemption?*

Anſw. The *precious blood of Chriſt*, 1 Pet. i. 19.

Queſt. 4. *What is it to* partake *of this redemption?*

Anſw. It is to have a ſhare therein, or to be entered upon the begun poſſeſſion of it, 1 Cor. x. 17.

Queſt. 5. *Can we* make ourſelves *partakers of redemption?*

Anſw. No: we muſt be MADE partakers thereof, Heb. iii. 14. *We are* MADE *partakers of Chriſt*, etc.

Queſt. 6. *Why cannot we make ourſelves partakers of it?*

Anſw. Becauſe we are altogether *without ſtrength*; and utterly averſe to all ſpiritual good, Rom. v. 6. John v. 40.

Queſt. 7. *How then are we made partakers of redemption?*

Anſw. By the *application* of it to us, or conferring it upon us, John x. 28.

Queſt. 8. *What is meant by the* application *of redemption?*

Anſw. The making of it *our own*, to all the ends and

and intents of the purchaſe thereof, both for grace and glory, 1 Cor. iii. 21, 22, 23

Queſt. 9. *How was the application of redemption* typified *under the Old Teſtament?*

Anſw. By *ſprinkling* the *blood* of the *ſacrifice* upon the *people*, Exod. xxiv. 8.

Queſt. 10. *Does not the application of redemption* preſuppoſe *the purchaſe thereof?*

Anſw. Yes: it could never be applied, if it were not *firſt* purchaſed, Job xxxiii. 24.

Queſt. 11. *How then could it be applied to the old-teſtament ſaints, when it was not then actually purchaſed?*

Anſw. It was applied upon the *credit* of the *bond*, which the *ſurety* gave from eternity; of making a meritorious purchaſe in the *fulneſs of time*, Prov. viii. 23. Pſal. lxxxix. 28, 29.

Queſt. 12. *Can the purchaſe of redemption* avail *us, if it is not applied?*

Anſw. No more than meat can feed, cloths warm, or medicines heal us, if they are not uſed, John i. 12.

Queſt. 13. *When may the application of redemption be ſaid to be* effectual?

Anſw. When it produces the *ſaving effects* for which it is deſigned.

Queſt. 14. *What are theſe* ſaving effects?

Anſw. The opening of the eyes of ſinners, and turning them *from darkneſs to light, and from the power of Satan to God*, Acts xxvi. 18.

Queſt. 15 *If the application of redemption be effectual, what* need *is there of any* after-endeavours *to grow in grace and holineſs?*

Anſw. The giving us *all things that pertain to life and godlineſs*, is the greateſt encouragement and excitement to *add to* our *faith, virtue*, etc.; that is, to uſe all ſuitable endeavours, in the ſtrength of grace, after ſpiritual growth, 2 Pet. i. 3, 5.

Queſt. 16. *Is there any application of redemption that* is not *effectual?* *Anſw.* Yes:

Anſw. Yes: there is an *outward* application thereof in *baptiſm*, which is not, of itſelf effectual, as is evident in the inſtance of *Simon Magus*, who was *baptized*, and yet remained in the *gall of bitterneſs, and in the bond of iniquity*, Acts viii. 13, 23.

Queſt. 17. *By* whom *is the redemption purchaſed by Chriſt effectually applied?*

Anſw. By HIS HOLY SPIRIT, Tit. iii. 5, 6.

Queſt. 18. *Why is the application of redemption aſcribed unto* the Spirit?

Anſw. To ſhew, that *each* of the three perſons, in the adorable trinity, is *equally hearty* and cordial in the work of man's redemption; the FATHER in *ordaining*, the SON in *purchaſing*, and the SPIRIT in *applying* it, John vi. 57, 63.

Queſt. 19. *Why is the Spirit in this work called the* Holy Spirit?

Anſw. Becauſe, as he is *eſſentially* holy, ſo he is holy in all his *works* and operations, Pſal. li. 11. Rom. xv. 16.

Queſt. 20. *Why is redemption ſaid to be applied by the Spirit of Chriſt, or* HIS *Holy Spirit?*

Anſw. Becauſe the Spirit is ſent for this work more immediately by Chriſt, and through his mediation, as the *leading fruit* of his purchaſe, John xiv. 16. and xvi. 7.

Queſt. 21. *What is the* difference *betwixt the* purchaſe *of redemption and the* application *of it?*

Anſw. The purchaſe of redemption is a work done *without us*, but the application of it takes place *within us*, Iſa. lxiii. 3. Rom. viii. 16.

Queſt. 22. *To* whom *is redemption effectually applied by the Spirit?*

Anſw. To all thoſe for whom Chriſt has purchaſed it, and to none elſe, John vi. 37. Eph. i. 13.

Queſt. 23. *What* means *doth the Spirit make uſe of in the application of redemption?*

Anſw. The

Anſw. The Spirit of God makes uſe of the reading, but *eſpecially* the preaching of the word, for this end, Rom. x. 17. 1 Cor. iii. 5.

Queſt. 24. *Are theſe means effectual* of themſelves?

Anſw. No: without the power and efficacy of the Spirit accompanying them, 1 Theſſ. i. 5.

Queſt. 25. *What is* incumbent *on us, in* way of duty, *that the redemption, purchaſed by Chriſt, may be effectually applied unto us?*

Anſw. To ſearch for the knowledge of Chriſt *as for hid treaſure*; and to pray for the Spirit to *teſtify* of Chriſt unto us, in the faith of his own promiſe, *He ſhall glorify me,* ſays Chriſt, *for he ſhall receive of mine, and ſhall ſhew it unto you,* Prov. ii. 4. John xv. 26. and xvi. 14.

30. QUEST. *How doth the Spirit apply to us the redemption purchaſed by Chriſt?*

ANSW. The Spirit applieth to us the redemption purchaſed by Chriſt, by working faith in us, and thereby uniting us to Chriſt, in our effectual calling.

Queſt. 1. *What is the* ſpecial *work of the Spirit in the* application *of redemption?*

Anſw. It is to *unite* ſinners to Chriſt, Rom viii. 9, 11.

Queſt. 2. *Can we have no* ſhare *in the redemption purchaſed by Chriſt, without* union *to his* perſon?

Anſw. No: becauſe all purchaſed bleſſings are lodged in his perſon, and go along therewith, John iii. 35. 1 John v. 12.

Queſt. 3. *What is it to be* united *to his perſon?*

Anſw. It is to be *joined* unto, or made *one* with him, 1 Cor. vi. 17. Rom. xii. 5.

Queſt. 4. *Is it then a* perſonal *union?*

Anſw. No;

Anſw. No; it is indeed an union of *perſons* but not a *perſonal* union: believers make not *one perſon* with Chriſt, but *one body* myſtical, whereof he is the head, 1 Cor. xii. 12, 13.

Queſt. 5. *How can we be united to Chriſt, ſeeing he is in heaven, and we on earth?*

Anſw. Although the human nature of Chriſt be in heaven, yet his perſon is every where, Matth. xxviii. 20.

Queſt. 6 *Where can he be found on earth, in order to our being united unto him?*

Anſw. In the WORD, which is *nigh* to us, and Chriſt therein, Rom. x. 8, 9.

Queſt. 7. *By what* means *are we united to Chriſt, as brought nigh in the word?*

Anſw. By the means of *faith*, or believing, Eph. iii. 17. *That Chriſt may dwell in your hearts by faith.*

Queſt. 8. *Is it the indiſpenſable duty of all who hear the word, to believe on Chriſt, or come to him by faith?*

Anſw. Yes ſurely: for *this is his commandment, that we ſhould believe on the name of his Son, Jeſus Chriſt*, 1 John iii. 23.

Queſt. 9. *Are any that hear the word able to believe* of themſelves?

Anſw. No: faith is *not of ourſelves, it is the gift of God*, Eph. ii. 8.

Queſt 10. *How then is faith wrought in the ſoul?*

Anſw. By the *Holy Spirit*, who is called the *Spirit of faith*, 2 Cor. iv. 13. becauſe he is the principal efficient cauſe thereof.

Queſt. 11. *Why can* no leſs a worker, *than the Spirit of God, work this faith?*

Anſw. Becauſe it is a work that requires almighty power, even the ſame power *which* was *wrought in Chriſt, when he* was *raiſed from the dead*, Eph. i. 19, 20.

Queſt. 12. *What is the* end *or deſign, of the Spirit in working faith in us?* *Anſw.* That

Anſw. That thereby we may be united to Chriſt Eph. iii. 17.

Queſt. 13. *To whom are ſinners united, before union with Chriſt?*

Anſw. To the *firſt Adam*, Rom. v. 12.

Queſt. 14. *By what* bond *are they united to the* firſt Adam?

Anſw. By the bond of the *covenant* of *works*, whereby *Adam*, who was the *natural* root of his poſterity, became their *moral* root alſo, bearing them as their *repreſentative* in that covenant, Rom. v. 19.

Queſt. 15. *How is this union diſſolved?*

Anſw. By being *married to another, even to him who is raiſed from the dead*, Rom. vii. 4.

Queſt. 16. *Is Chriſt united to us before we be united to him?*

Anſw. The union is *mutual*, but it begins *firſt* on his ſide, 1 John iv. 19.

Queſt. 17. *How does it* begin firſt *on his ſide?*

Anſw. By *unition*, which is before union.

Queſt. 18 *What underſtand you by* unition?

Anſw. It is the Spirit of Chriſt uniting himſelf firſt to us, according to the promiſe, *I will put my Spirit within you*, Ezek xxxvi. 27.

Queſt. 19. *How does the Spirit of Chriſt unite himſelf firſt unto us?*

Anſw. By *coming* in to the ſoul, at the happy moment appointed for the ſpiritual marriage with Chriſt, and *quickning* it, ſo that it is no more *morally* dead, but *alive*, having new *ſpiritual* powers put into it, Eph. ii. 5. *Even when we were dead in ſins*, he *hath quickned us.*

Queſt. 20. *Whether is the Spirit of Chriſt, upon his firſt entrance*, actively *or* paſſively received?

Anſw. The ſoul, *morally dead* in ſin, can be no more but a mere *paſſive recipient*, Ezek. xxxvii. 14. *And ſhall put my Spirit in you, and ye ſhall live.*

Queſt. 21.

Queſt. 21. *What is the* immediate effect *of quickning the dead ſoul, by the Spirit of Chriſt paſſively received?*

Anſw. The immediate effect thereof is *actual believing*, Chriſt being *come in* by his Spirit, the dead ſoul is thereby quickened, and the immediate effect thereof is, the embracing him by faith, whereby the union is compleated, John v. 25.

Queſt. 22. *What are the* nature *and* properties *of this union?*

Anſw. It is a ſpiritual, myſterious, real, intimate, and indiſſolvable union.

Queſt. 23. *In what reſpect is it a* ſpiritual *union?*

Anſw. In as much as the *one* Spirit of God dwells in the *head* and in the *members*, Rom. viii. 9.

Queſt. 24. *Why is it called* myſtical, *or myſterious*, Eph. v. 32.

Anſw. Becauſe it is full of myſteries: Chriſt *in* the believer, *living* in him, *walking* in him; and the believer *dwelling in God, putting on Chriſt, eating his fleſh*, and *drinking* his *blood*, John xvii. 23. Gal. ii. 20. 2 Cor. vi. 16. 1 John iv. 16. Gal. iii. 27. John vi. 56.

Queſt. 25. *Why is it called a* real *union?*

Anſw. Becauſe believers are as really united to Chriſt, as the members of the natural body are to their head; *for we are members of his body of his fleſh, and of his bones*, Eph. v. 30.

Queſt. 26. *How* intimate *is this union?*

Anſw. It is ſo intimate, that believers are ſaid to be *one* in the Father and the Son, as the Father is in Chriſt, and Chriſt in the Father, John xvii. 21. *That they all may be one, as thou, Father, art in me, and I in thee; that they alſo may be one in us.*

Queſt. 27. *Can this union ever be* diſſolved?

Anſw. By no means; *Neither death, nor life,* etc. *ſhall be able to ſeparate us from the love of*

God, which is in Christ Jesus our Lord, Romans viii. 38, 39.

Queſt. 28. *Is it a* legal *union, that is betwixt Chriſt and believers?*

Anſw. Though it is not a mere legal union, yet it is an union *ſuſtained in law,* in ſo far, as that upon the union taking place, what Chriſt did and ſuffered for them, is reckoned in law, as if they had done and ſuffered it themſelves; hence they are ſaid to be *crucified with Chriſt,* to be *buried with him,* and to be *raiſed up together,* Gal. ii. 20. Col. ii. 12. Eph. ii. 6.

Queſt. 29. *What are the* bonds *of this union?*

Anſw. The *Spirit* on Chriſt's part, and *faith* on ours, 1 John iii. 24. Eph. iii. 17.

Queſt. 30. *Whether is it the Spirit on Chriſt's part, or faith ours, that unites the ſinner to Chriſt?*

Anſw. They both concur in their order: Chriſt *firſt* apprehends the ſinner by his Spirit, and the ſinner thus apprehended, apprehends Chriſt by faith, 1 Cor. xii. 13. Phil. iii. 12.

Queſt. 31. *How may perſons* know *if they are* apprehended of Chriſt?

Anſw. If he has engaged their love and eſteem, and diſſolved the regard they had to other things that came in competition with him, 1 Pet. ii. 7.

Queſt. 32. *Are the bonds of union* inviolable?

Anſw. Yes: *I give unto them,* ſays Chriſt, *eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand,* John x. 28.

Queſt. 33. *What makes the* Spirit *an inviolable bond of union?*

Anſw. Becauſe he never departs from that ſoul where he enters, but abides there for ever, John xiv. 16.

Queſt. 34. *How can* faith *be an inviolable bond of union, when it is ſubject to* failing?

Anſw. Although the *actings* of faith may ſometimes

times fail, yet the *habit* thereof never ſhall, nor the *exerciſe* neither, in time of need, and that becauſe of the prevalency of Chriſt's interceſſion, Luke xxii. 32. *I have prayed for thee, that thy faith fail not.*

Queſt. 35. *Are the* bodies *of the ſaints united to Chriſt at the ſame time that their ſouls are?*

Anſw. Yes: their bodies are made *members of Chriſt*, and *temples of the Holy Ghoſt*, which is *in* them, 1 Cor. vi. 15, 19.

Queſt. 36. *Whether is it* ſinners, *or* ſaints, *that are united to Chriſt?*

Anſw. In the very moment of the union, ſinners are made ſaints, 1 Cor. vi. 11.

Queſt. 37. *Whereunto is this union* compared *in ſcripture?*

Anſw. Unto the union between huſband and wife, Rom. vii. 4.; head and members, Col. i. 18.; root and branches, John xv. 5.; foundation and ſuperſtructure, 1 Pet. ii. 5, 6.

Queſt. 38. *What are believers* intitled *unto by their union with Chriſt?*

Anſw. To himſelf, and all the bleſſings of his purchaſe, 1 Cor. iii. 22, 23.

Queſt. 39. *What* improvement *ought both ſaints and ſinners to make of the doctrine of* union with Chriſt?

Anſw. SAINTS ought to evidence that Chriſt is *in them*, by endeavouring that his image ſhine forth in their converſation, ſtudying to *walk worthy of the Lord unto all pleaſing*, Col. i. 10.: and SINNERS ought to ſeek after this happy relation to Chriſt, while he is yet *ſtanding* at their *door*, and *knocking*; and while the gates of the *city of refuge* are not yet cloſed, Rev. iii. 20. Zech. ix. 12.

31. QUEST. *What is effectual calling?*

ANSW. Effectual calling is the work of God's Spirit, whereby, convincing us of our ſin and miſery, inlightning our minds in the knowledge of Chriſt, and renewing our wills, he doth perſuade and enable us to embrace Jeſus Chriſt, freely offered to us in the goſpel.

Queſt. 1. *Why is* effectual calling *termed a* work?

Anſw. Becauſe it is effected by various operations or workings of the Spirit of God upon the ſoul, Eph. i. 17.

Queſt. 2. *Why is it called the work of* God's Spirit?

Anſw. Becauſe it relates to the application of redemption, which is the *ſpecial* work of God's Spirit, John xvi. 14.

Queſt. 3. *How* manifold *is the divine* call?

Anſw. Twofold: *outward,* by the word; and *inward,* by the Spirit.

Queſt. 4. *What is the* outward call *by the word?*

Anſw. It is the free and unlimited invitation given, in the diſpenſation of the goſpel, to all the hearers of it, to receive Chriſt and ſalvation with him, Iſa. lv. 1. Rev. xxii. 17.

Queſt. 5. *What is the* inward call *by the Spirit?*

Anſw. It is the Spirit's accompanying the outward call with power and efficacy upon the ſoul, John vi. 45.

Queſt. 6. *Which of theſe is* effectual *in bringing ſinners to Chriſt?*

Anſw. The inward call by the Spirit; for *it is the Spirit that quickeneth,* John vi. 63.: the outward call, by the word, is of itſelf ineffectual; *for many*

many are called, but few are chosen, Matth. xxii. 14.

Quest. 7. *What do you mean by* few are chosen?

Answ. That few are determined effectually to embrace the call; and therefore termed a *little flock,* Luke xii. 32.

Quest. 8 *What is the* main *or* leading *work of the Spirit in effectual calling?*

Answ. It is his *persuading and enabling us to embrace Jesus Christ, freely offered to us in the gospel,* Phil. ii. 13.

Quest. 9. *What is it to* embrace *Christ?*

Answ. It is to *clasp* him in the arms of faith, with complacency and delight, as *Simeon* did, Luke ii. 28.

Quest. 10. Where *is it that faith embraces him?*

Answ. In the promises of the gospel, Heb. xi. 13.

Quest. 11. *What is the* gospel?

Answ. It is good news, or glad tidings of life and salvation to lost sinners of mankind, through a *Saviour, which is Christ the Lord,* Luke ii. 10, 11.

Quest. 12. *What* warrant *has faith to embrace him in the promise of the gospel?*

Answ. His Father's *gift,* and his own *offer* of himself therein, John iii. 16. Isa. xlv. 22.

Quest. 13. *Can there be an embracing, or receiving, without a previous* giving?

Answ. *A man can receive* [Marg. *take unto himself*] *nothing, except it be given him from heaven,* John iii. 27.

Quest. 14. *What is the* faith *of the gospel-offer?*

Answ. It is a *believing* that Jesus Christ, with his righteousness, and all his salvation, is, by *himself,* offered to sinners, and to each of them in particular, Prov. viii. 4. John vii. 37.

Quest. 15. *When is the word of the gospel-offer savingly believed?*

Answ. When it is powerfully applied by the holy Spirit unto the soul in particular, as the *word* and

voice of Chriſt *himſelf*, and not of men, 1 Theſſ. i. 5. and ii. 13.

Queſt. 16. *How can we believe it is the voice of* Chriſt himſelf *in the offer, when Chriſt is now in heaven, and we* hear no voice *from* thence?

Anſw. The voice of Chriſt, ſounding in his written word, is *more ſure* than a voice from heaven itſelf, 2 Pet. i. 18, 19.; and it is *this* voice of Chriſt in the word, that is the ſtated ground of faith, Rom. i. 16, 17.

Queſt. 17. How *is Chriſt offered in the goſpel?*

Anſw. Freely, as well as *fully*, Rev. xxii 17.

Queſt. 18. *To* whom *is he offered?*

Anſw. To Us ſinners of mankind, as ſuch, Prov. viii. 4.

Queſt. 19. *Have we any* natural inclination *to embrace the goſpel-offer?*

Anſw. No: we muſt be *perſuaded* thereunto, 2 Cor. v. 11.

Queſt. 20. *Will* moral ſuaſion, *or arguments taken from the promiſes and threatnings of the word, perſuade any to embrace Chriſt?*

Anſw. No: the *enticing words of man's wiſdom* will not do; nothing leſs will be ſufficient, than the *demonſtration of the Spirit*, that ſo our faith may not *ſtand in the wiſdom of men, but in the power of God*, 1 Cor. ii. 4, 5

Queſt. 21. *Have we any* ability *of our own to believe in Chriſt, or embrace him?*

Anſw. No: we muſt be *enabled* thereunto by the *Spirit of faith*, 2 Cor. iv. 13.

Queſt. 22. *By what* means *doth the Spirit perſuade and enable us to embrace Chriſt?*

Anſw. By CONVINCING us of our ſin and miſery, ENLIGHTNING our minds in the knowledge of Chriſt, and RENEWING our wills.

Queſt. 23. *What is the* object *of* conviction, *or, what are we convinced of?*

Anſw. Of

Anſw. Of our *ſin* and *miſery*, Acts ii. 37.

Queſt 24. *What* ſin *doth the Spirit convince us of?*

Anſw. Both of *original* and *actual* ſin, particularly of *unbelief*, Mark vii. 21. John xvi. 9.

Queſt. 25. *What is the* miſery *he convinces us of?*

Anſw. Of the miſery of loſing communion with God; and being under his wrath and curſe, in time, and through eternity, 2 Cor. vi. 14, 15. Iſa xxxiii. 14.

Queſt. 26. *How doth the Spirit convince of ſin and miſery?*

Anſw. By the *law*, Rom. iii. 20. *By the* LAW *is the knowledge of ſin:* particularly, by the *law precept*, is the knowledge of the *evil nature* of ſin; and by the *law-threatning*, the knowledge of the *guilt* and *deſert* of it.

Queſt. 27. *In what* capacity *doth the Spirit convince of ſin?*

Anſw. As a *ſpirit of bondage* working *fear*, Rom. viii. 15.

Queſt. 28. *Have all had an* equal meaſure *of conviction, who have been perſuaded to embrace Chriſt?*

Anſw. No: ſome have had more, and ſome leſs, Acts ix. 6. and xvi. 14.

Queſt. 29. *What* meaſure *of conviction is needful?*

Anſw. Such a meaſure as to let us ſee, that we are ſinners in heart and life, loſt and undone under the curſe, and utterly unable to recover ourſelves, as being *legally* and *morally* dead, Rom. vii. 9.

Queſt. 30. *Why is ſuch a meaſure of conviction* neceſſary?

Anſw. Becauſe, otherwiſe, we can never ſee the need we ſtand in of Chriſt, as a Saviour, either from ſin or wrath, Matth. ix. 12, 13.

Queſt. 31. *In what* ſenſe *is* ſome meaſure *of conviction neceſſary?*

Anſw. Not as a *condition* of our *welcome* to Chriſt, nor a *qualification* required in us, to *warrant* us to believe on him, but as a *motive* to *excite* us to make uſe

uſe of our privilege of *free acceſs* unto him, Hoſ. xiv. 1. Matth. xi. 28.

Queſt. 32. *Have not ſome been under deep legal convictions, and yet never effectually called?*

Anſw. Yes: *Judas* went to *hell* under a load of this kind of conviction, Matth. xxvii. 3, 4, 5.

Queſt. 33. *Is not the* INLIGHTNING *of the mind, in the knowledge of Chriſt, neceſſary to the embracing of him?*

Anſw. Yes: for, *how can they believe in him of whom they have not heard?* Rom. x. 14.

Queſt. 34. *What is the* ſubject *of this* illumination?

Anſw. The *mind* or *underſtanding*, which is the *eye* of the ſoul, Eph. i. 18. *The eyes of your underſtanding being inlightned*, etc.

Queſt. 35. *What is the* object *of* illumination, *or that wherein we are inlightned?*

Anſw. In the *knowledge of Chriſt*, Phil. iii. 8.

Queſt. 36. *Who is the* author *of ſaving illumination in the knowledge of Chriſt?*

Anſw. The holy Spirit; who is therefore called, *the Spirit of wiſdom and revelation in the knowledge of him*, Eph. i. 17.

Queſt. 37. *What* caſe *is the* mind in, *before it be inlightned by the Spirit?*

Anſw. In groſs darkneſs and ignorance, as to *the things of the Spirit of God*, 1 Cor. ii. 14. Eph. v. 8.

Queſt. 38. What *is it* in Chriſt, *that the Spirit inlightens the mind in the knowledge of?*

Anſw. In the knowledge of his perſon, righteouſneſs, offices, fulneſs, *etc.* John xv. 26. ſays Chriſt of the Spirit, *He ſhall teſtify of me.*

Queſt. 39. *What are the* diſtinguiſhing properties *of ſaving illumination?*

Anſw. It is of an humbling, ſanctifying, tranſforming, and growing nature, Job xlii. 5, 6. John xvii. 17. 2 Cor. iii. 18. Hoſ. vi. 3.

Queſt. 40.

Queſt. 40. *What is the* neceſſity *of this illumination, in order to the embracing of Chriſt?*

Anſw. Becauſe, without it, there can be no diſcerning of his matchleſs excellency, inexhauſtible ſufficiency, and univerſal ſuitableneſs, without which there can be no comfortable embracing of him, Pſal. ix. 10. *They that know thy name, will put their truſt in thee.*

Queſt. 41. *By what* means *doth the Spirit inlighten the mind in the knowledge of Chriſt?*

Anſw. By the means of the goſpel, Rom. x. 17.

Queſt. 42. *Doth not the* RENEWING of the will *accompany the illumination of the underſtanding?*

Anſw. Yes: when *the Lord ſhall ſend the rod of* his *ſtrength out of Zion,* there ſhall be a *willing people in the day of power,* Pſal. cx. 2, 3.

Queſt. 43. *Wherein* conſiſts *the* renovation *of the* will?

Anſw. In working a new inclination and propenſity therein to good, and a fixed averſion to that which is evil, Ezek. xxxvi. 26.

Queſt. 44. *Doth the Spirit uſe any* violence *or* compulſion, *upon the* will, *in the renovation thereof?*

Anſw. No: he makes us *willing* in the day of his power, Pſal. cx. 3.

Queſt. 45. *What is the* natural diſpoſition *of the* will *before it be renewed?*

Anſw. It is wicked and rebellious, full of enmity againſt Chriſt, and the way of ſalvation through him, Jer. xvii. 9. John v. 40.

Queſt. 46. *Can any man* change, *or* renew, *his own* will?

Anſw. No more than the *Ethiopian* can *change his ſkin, or the Leopard his ſpots,* Jer. xiii. 23.

Queſt. 47. *What* neceſſity *is there for renewing the* will, *in order to the embracing of Chriſt?*

Anſw. Becauſe, till this be done, the natural ILL-WILL,

WILL, that is in ſinners againſt Chriſt, *in* ALL *his offices*, will be retained, 2 Cor v. 17.

Queſt. 48. *Wherein appears the* ill-will *which ſinners bear unto Chriſt as a* Prophet?

Anſw. In the conceit of their own wiſdom, and ſlighting the means of inſtruction, Prov. i. 22. and xxvi. 12.

Queſt. 49. *How do they manifeſt their averſion to him as a* Prieſt?

Anſw. In *going about to eſtabliſh their own righteouſneſs*, and refuſing to ſubmit *themſelves unto the righteouſneſs of God*, Rom. x. 3.

Queſt. 50. *How do they manifeſt their oppoſition to him as a* King?

Anſw. In their hatred of holineſs, love to ſin, and ſaying, upon the matter, concerning him, *We will not have this man to reign over us*, Luke xix. 14.

Queſt 51. *What may we* learn *from the* doctrine of effectual calling?

Anſw. That *the gifts and calling of God are without repentance*: that *all things work together for good,—to them that are the called according to his purpoſe*; and that it is our duty to *walk worthy of God, who hath called us unto his kingdom and glory*, Rom. xi. 29. and viii. 28. 1 Theſſ. ii. 12.

32. QUEST. *What benefits do they that are effectually called partake of in this life?*

ANSW. They that are effectually called, do in this life, partake of juſtification, adoption, ſanctification, and the ſeveral benefits, which, in this life, do either accompany or flow from them.

Queſt. 1. *In what reſpects are they, who are effectually called, the* happieſt perſons *on earth?*

Anſw. In

Anſw. In regard they are *bleſſed with all ſpiritual bleſſings, in heavenly places, in Chriſt*, Eph. i. 3.

Queſt. 2. *What are the* times, *or* periods, *wherein they are* partakers *of theſe ſpecial bleſſings, or benefits?*

Anſw. In this life, at death, and at the reſurrection.

Queſt. 3. *What are the benefits they are privileged with* in this life?

Anſw. Juſtification, adoption, ſanctification, and ſeveral *others* which accompany or flow from *theſe*.

Queſt. 4. *How are all theſe benefits* connected *with effectual calling?*

Anſw. By a connexion eſtabliſhed in the eternal purpoſe and counſel of God, wherein all theſe bleſſings, or benefits, were ſweetly linked together, Rom. viii. 30. *Whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified?*

Queſt. 5. *What is the* connexion *betwixt* effectual calling *and* juſtification?

Anſw. In effectual calling, ſinners, being united to Chriſt by faith, have thereby communion with him in his righteouſneſs for juſtification, Phil. iii. 9.

Queſt. 6. *How is* adoption connected *with effectual calling?*

Anſw. In virtue of the union which takes place in effectual calling, believers ſtand related to Chriſt, as having a *new* kind of *intereſt* in God as *his Father*, and conſequently *their Father* in him, according to John xx. 17. *I aſcend to my Father, and your Father:* and, Eph. i. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt.*

Queſt. 7. *What is the* bleſſed effect *of this new kind of intereſt, which Chriſt, as the head of the body, hath in God as his Father?*

Anſw. That, by the Spirit of adoption, we may call God our Father, in the right of Jeſus Chriſt,

our

our elder brother, Rom. viii. 15.——*Ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

Queſt. 8. *How is effectual calling* connected *with* ſanctification?

Anſw. In virtue of the union, which takes place in effectual calling, believers are related to Chriſt, as the *Lord their ſtrength*, their quickening and influencing head, *who, of God, is made unto* them——*ſanctification*, 1 Cor. i. 30.

Queſt. 9. *What is the connexion betwixt effectual calling and a* bleſſed death?

Anſw. In effectual calling, believers are united to Chriſt, by an union that cannot be diſſolved by death, Rom. viii. 38.

Queſt. 10. *What is the connexion betwixt effectual calling and an* happy reſurrection?

Anſw. In effectual calling, ſinners are united to Chriſt, as a living and exalted head, and therefore their happy reſurrection is abſolutely ſecured in him, becauſe he is *riſen from the dead, and become the firſt-fruits of them that ſlept*, 1 Cor. xv. 20.

Queſt. 11. *What* improvement *ſhould we make of this ſweet* connexion *that is betwixt all theſe benefits, whereof the effectually-called are partakers?*

Anſw. We ought, through Grace, in the uſe of all the means and ordinances of God's appointment, to give all diligence to make our calling and election ſure; that having the knowledge of our juſtification and adoption, by our ſanctification, we may have the comfortable proſpect of an happy death, and glorious reſurrection, 2 Pet. i. 10, 11.

33. QUEST.

33. QUEST. *What is juſtification?*

ANSW. Juſtification is an act of God's free grace, wherein he pardoneth all our ſins, and accepteth us as righteous in his ſight, only for the righteouſneſs of Chriſt imputed to us, and received by faith alone.

Queſt. 1. *From whence is the word* JUSTIFICATION *borrowed?*

Anſw. Being a *law-word*, it is borrowed from courts of juſtice among men, when a perſon arraigned, is *pronounced righteous*, and, in court, openly *abſolved*.

Queſt. 2. *How doth it appear, that juſtification denotes an* act *of* juriſdiction, *and not an* inward change *upon the ſoul?*

Anſw. From its being oppoſed to *condemnation*, which all own to conſiſt, not in the *infuſing* of *wickedneſs* into a perſon, but in *paſſing ſentence* upon him, according to the demerit of his crime, Pſal. cix. 7.

Queſt. 3. *What is it then to* JUSTIFY *a perſon?*

Anſw. It is not to *make* him righteous, but to DECLARE him to be ſo, upon a law-ground, and trial of a judge, Iſa. xliii. 9, 26.

Queſt. 4. *Who is the* author, *or* EFFICIENT CAUSE *of our juſtification?*

Anſw. It is God himſelf; for, *it is God that juſtifieth*, Rom. viii. 33.

Queſt. 5. *Whether is it God* eſſentially, *or* perſonally *conſidered?*

Anſw. God, *eſſentially* conſidered, in the *perſon* of the *Father*, is the *juſtifier*, in reſpect of judiciary power and authority; and our Lord Jeſus Chriſt,

in reſpect of the diſpenſation or exerciſe of that power, John v. 22. Acts v. 31.

Queſt. 6. *In what reſpect is the* Spirit *ſaid to juſtify*, 1 *Cor.* vi. 11.?

Anſw. As the *applier* of the blood or righteouſneſs of Chriſt, whereby we are juſtified, Tit. iii. 5.

Queſt. 7. *In what* ſtate *is a ſinner* before *juſtification?*

Anſw. In a ſtate of ſin and guilt, and conſequently in a ſtate of wrath and condemnation, Rom. iii. 19. Gal. iii. 10.

Queſt. 8. *How can God juſtify the* ungodly?

Anſw. Every elect ſinner, however ungodly in himſelf, yet upon union with Chriſt, has communion with him in his righteouſneſs, and on this account he is juſtified, Iſa. xlv. 25. *In the Lord ſhall all the ſeed of Iſrael be juſtified.*

Queſt. 9. *Why have elect ſinners communion with Chriſt in his righteouſneſs, upon their union with him?*

Anſw. Becauſe their ſins having been imputed to him from eternity, he became *legally one* with them, transferring their debt on himſelf, and undertaking to pay the ſame; wherefore, upon union with him by faith, his perfect ſatisfaction is imputed to them, as if they had made it themſelves, Iſa. liii. 6. 2 Cor. v. 21.

Queſt. 10. *Why is juſtification called an* act?

Anſw. Becauſe, like the ſentence of a judge, it is *compleated at once*, and not carried on gradually like a work of time, Deut. xxv. 1. Rom. v. 18.

Queſt. 11. *What is the* MOVING CAUSE *of juſtification?*

Anſw. The *free grace* of God alenerly, Rom. iii. 24. *Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.*

Queſt. 12. *How can* free grace *be the moving cauſe of our juſtification, when it is* through the redemption that is in Jeſus Chriſt?

Anſw. Becauſe

Anſw. Becauſe the redemption that is in Chriſt, is the *channel*, through which juſtifying grace runs *freely* unto us, Eph. i. 7.

Queſt. 13. *What are the* conſtituent parts *of juſtification?*

Anſw. They are *two*; the *pardoning all our ſins*, and *accepting us as righteous in his ſight*, Rom. iv. 7. Eph. i. 6.

Queſt. 14. *What is the* pardon *of ſin?*

Anſw. It is God's abſolving the ſinner from the condemnation of the law, on account of Chriſt's ſatisfaction for ſin, Rom. viii. 1.

Queſt. 15. *Why is the pardon of ſin* ſet before *the accepting us as righteous, in the* anſwer?

Anſw. Becauſe, till the ſentence of the broken law be diſſolved by pardon, it is impoſſible that our perſons can be accepted, or any bleſſing of the covenant conferred upon us, Heb. viii. 10,——13.; where, after a great many other promiſed bleſſings, it is added, ver. 12. FOR *I will be merciful to their unrighteouſneſs*, etc.; intimating, that the pardon of ſin led the way to the other covenant-bleſſings.

Queſt. 16. *What is it* in ſin *that pardon removes?*

Anſw. The *guilt* of it, which is a perſon's actual obligation, or liableneſs, to eternal wrath, on the account thereof, Eph. ii. 3.

Queſt. 17. *Can the guilt of ſin ever* recur *upon a pardoned perſon?*

Anſw. No: the obligation to puniſhment, being once taken off, can never recur again; becauſe *there is no condemnation to them that are in Chriſt Jeſus*, Rom. viii. 1.

Queſt. 18. *Will after-ſinning* revoke *a former pardon?*

Anſw. No: after-ſinning may provoke the Lord to withdraw the *ſenſe* of former pardon, but can never revoke the pardon *itſelf*; becauſe *the gifts and calling of God are without repentance*, Rom. xi. 29.

Queſt. 19. What ſins *are pardoned in juſtification?*

Anſw. ALL SINS whatſoever, Pſal. ciii. 3, *Who forgiveth* ALL *thine iniquities.*

Queſt. 20 *How are ſins* paſt *and* preſent *pardoned?*

Anſw. By a *formal* remiſſion of them, Pſal. xxxii. 5. *Thou forgaveſt the iniquity of my ſin.*

Queſt. 21. *How are* ſins to come *pardoned?*

Anſw. By ſecuring a *not imputing* of them, as to the guilt of eternal wrath, Rom. iv. 8. *Bleſſed is the man to whom the Lord* WILL NOT IMPUTE *ſin?*

Queſt. 22. *If a* not imputing *of eternal wrath, as to future ſins, be* ſecured, *why do the ſaints* pray *for the* pardon *of them when committed?*

Anſw. Becauſe the *guilt,* or liableneſs to *fatherly anger,* is contracted by the commiſſion of them, and therefore they *pray* for the removal of that guilt, Pſal. li. 12. *Reſtore unto me the joy of thy ſalvation.*

Queſt. 23. *Is* repentance *a* condition *of pardon?*

Anſw. No: becauſe this would be to bring in *works* into the matter of our juſtification before God, quite contrary to *ſcripture,* which tells us, that *a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt,* Gal. ii. 16.

Queſt. 24. *How do you* prove *that repentance hath not the* ſame intereſt *with faith, in our juſtification?*

Anſw. From this, that in ſcripture we are frequently ſaid to be *juſtified by faith,* but NEVER ſaid to be *juſtified by repentance.*

Queſt. 25. *Is it not affirmed in our* Confeſſion, *chap.* 15. *ſect.* 3. *that* "repentance is of ſuch "neceſſity to all ſinners, that none may expect "pardon without it?"

Anſw. Although repentance be ſuch an *inſeparable concomitant* of pardon, that no *pardoned* perſon continues to be *impenitent,* (which is the *meaning* of the *paſſage quoted* in our *Confeſſion*); yet it will never follow from thence, that repentance is a

condition

condition of pardon, or has the leaſt *caſual influence* thereupon, when it cannot have ſo much as the leaſt *inſtrumentality* in receiving Chriſt, and his righteouſneſs; without receiving of which there can be no forgiveneſs, John viii. 24.

Queſt. 26. *Doth the* whole *of juſtification conſiſt in the* pardon of ſin?

Anſw. No: the *accepting us as righteous in his ſight,* is alſo a part of it, Eph. i. 6.

Queſt. 27. *Why is the* accepting us as righteous, *joined with* pardon, *in juſtification?*

Anſw. Becauſe, though among men, a criminal may be pardoned, and neither declared righteous, nor received into favour; yet, it is not ſo with God, for whom he forgives, he both accounteth their perſons righteous in his ſight, and receives them into perpetual favour, Rom. v. 8, 9, 10.

Queſt. 28. *How can a holy and righteous God, whoſe* Judgment is according to truth, *accept ſinners as* righteous, *without a* perfect *righteouſneſs?*

Anſw. He accepts them as *righteous,* upon the account of the *ſurety-righteouſneſs,* which is perfect, and becomes *truly theirs* through *faith,* Jer. xxiii. 6. Iſa. xlv. 24.

Queſt. 29. *By what* right *doth the ſurety-righteouſneſs become* theirs?

Anſw. By the right of a free *gift received,* and the right of *communion* with Chriſt.

Queſt. 30. *How doth it become theirs by the right of a* gift received?

Anſw. Inaſmuch as Chriſt's righteouſneſs being made over in the goſpel, as God's gift to ſinners, it is by faith actually claimed and received; hence called, *the* GIFT *of righteouſneſs,* Rom. v. 17.

Queſt. 31. *How doth Chriſt's ſurety-righteouſneſs become theirs by right of* communion with him?

Anſw. Inaſmuch as ſinners being *united* to him by

faith, have thereby *communion*, or a *common intereſt* with him in his *righteouſneſs*, Phil. iii. 9.

Queſt. 32. *When is it then, that*, according to truth, *God accepts us as righteous in his ſight?*

Anſw. When Chriſt's ſurety-righteouſneſs is actually *reckoned ours*, and we *made the righteouſneſs of God* IN HIM, 2 Cor. v. 21.: upon this account preciſely, and no other, are we accepted of God as *righteous*; *the righteouſneſs of God* being UPON *all them that believe*, Rom. iii. 22.

Queſt. 33. *What is the* MATTER *of our juſtification, or the* MATERIAL CAUSE *thereof?*

Anſw. The RIGHTEOUSNESS of Chriſt *only*: hence is he called, *The Lord our Righteouſneſs*, Jer. xxiii. 6.

Queſt. 34. *Wherein doth the* righteouſneſs of Chriſt *conſiſt?*

Anſw. In the *holineſs* of his *human nature*, his *righteous life*, and *ſatisfactory death* *.

Queſt. 35. *Can law or juſtice reach the perſon, who is under the covering of the ſurety-righteouſneſs?*

Anſw. By no means: for, *who ſhall lay any thing to the charge of God's elect?---it is Chriſt that died, yea, rather is riſen again*, Rom. viii. 33, 34.

Queſt. 36. *Is the righteouſneſs of Chriſt* meritorious *of our juſtification?*

Anſw. Yes; becauſe of the infinite dignity of his perſon: for, though he *took upon him the form of a ſervant*, yet, *being in the form of God, thought it no robbery to be equal with God*, Phil. ii. 6, 7.

Queſt. 37. *How is the righteouſneſs of Chriſt*, commonly divided?

Anſw. Into his *active* and *paſſive* obedience.

Queſt. 38. *What is his* ACTIVE *obedience?*

Anſw. The *holineſs* of his *nature*, and *righteouſneſs*

* See theſe explained on Queſt. 20. intitled, *Of the Covenant of Grace.*

neſs of his *life*, in full and perfect conformity to the whole law, without the leaſt failure in one jot of parts or degrees of obedience, unto the end, Matth. v. 17, 18.

Queſt 39. *What is his* PASSIVE *obedience?*

Anſw. His *ſatisfaction for ſin*, by enduring the *infinite execution* of the *curſe* upon him in his *death*, to the full compenſation of all the injuries done to the honour of an *infinite* GOD, by all the ſins of an elect world, Gal. iii. 13. Eph. v. 2.

Queſt. 40. *Why doth his ſatisfactory death get the name of* OBEDIENCE, *as well as his righteous life?*

Anſw. Becauſe he ſuffered all voluntarily ſubmiſſively, and reſignedly, out of regard to the wronged honour of God, John x. 18. Phil. ii. 8.

Queſt. 41. *What is the* FORMAL CAUSE *of our juſtification?*

Anſw. The *imputation* of Chriſt's righteouſneſs unto us, whereby it is made *ours*, Rom. iv. 6.

Queſt. 42. *What is it to* impute *Chriſt's righteouſneſs unto us?*

Anſw It is God's *accounting* or reckoning it unto us, as if we had obeyed the law, and ſatisfied juſtice in our own perſons, and dealing with us accordingly, Rom. viii. 4. 2 Cor. v. 21.

Queſt. 43. *Upon what* ground, *or foundation, is Chriſt's righteouſneſs imputed to us?*

Anſw. Upon the ground of his *repreſenting* us from eternity, and our *union* with him in time, Iſa. liii. 5.

Queſt. 44. *What neceſſity is there for the* imputation *of Chriſt's* paſſive *obedience?*

Anſw. Becauſe, without the imputation hereof, we could have no *legal ſecurity* from eternal *death*, Rom. v. 9.

Queſt. 45. *What neceſſity is there for the* imputation *of his* active *obedience?*

Anſw. Becauſe, without the imputation hereof, we

we could have no *legal title* to eternal *life*, Rom. vi. 23.

Queſt. 46. *If Chriſt*, as man, *gave obedience to the law for* himſelf, *how can his* active obedience *be* imputed *to us?*

Anſw. Though the *human nature, abſtractly* conſidered, be a *creature*, yet, never ſubſiſting *by itſelf*, but in the perſon of the Son of God, the acts of obedience performed therein, were never the acts of a *mere man*, but of him who is *God-man*, Mediator; and conſequently acts of obedience, not for himſelf, but for us, Gal. iv. 4, 5.

Queſt. 47. *If Chriſt's active obedience be imputed to us, are we not* looſed *from any* obligation *to give obedience to the law in our* own perſons?

Anſw. We are only looſed from an obligation to yield obedience to the law as a *covenant of works*, but not looſed from obedience thereunto as a *rule of life*, Gal. ii. 19.

Queſt. 48. *Whether is the righteouſneſs of Chriſt* itſelf *imputed to us, or only in* its effects?

Anſw. As the guilt *itſelf* of *Adam's firſt ſin* is imputed to all his poſterity, whereby *judgment* comes *upon all men to condemnation*; ſo the righteouſneſs of Chriſt *itſelf* is imputed to all his ſpiritual ſeed, whereby *the free gift* comes upon them *all unto juſtification of life*, Rom. v. 18.

Queſt. 49. *What is the* difference *betwixt the imputation of* our ſins *to Chriſt, and the imputation of* his righteouſneſs *to us?*

Anſw. Our ſins were imputed to Chriſt as our ſurety, only *for a time*, that he might *take them away*; but his righteouſneſs is imputed to us to *abide with us for ever*, hence called, *an everlaſting righteouſneſs*, Dan. ix. 24.

Queſt. 50. *Why are we ſaid to be pardoned and accepted* ONLY *for the righteouſneſs of Chriſt?*

Anſw. Becauſe a ſinner can have no *other plea* before

before God, for pardon and acceptance, but Chriſt's *fulfilling all righteouſneſs*, as the only condition of the covenant, Iſa. xlv. 24.

Queſt. 51. *What is the* INSTRUMENTAL CAUSE *of our juſtification?*

Anſw. It is *twofold*; namely, *external* and *internal.*

Queſt. 52. *What is the* external inſtrumental cauſe?

Anſw. The GOSPEL; becauſe *therein is the righteouſneſs of God revealed*, and brought near to us as a free *gift*, Rom. i. 17. and v. 17. and x. 8.

Queſt. 53. *What is the* internal inſtrumental cauſe *of our juſtification?*

Anſw. It is FAITH, Rom. x. 10.

Queſt. 54. *Why is faith the* inſtrument *of our juſtification?*

Anſw. To ſhew that our juſtification is wholly of grace; it being the nature of faith to *take* the *gift of righteouſneſs* freely, *without money* and *without price*; *therefore it is of faith, that it might be by grace*, Rom. iv. 16.

Queſt. 55. *What then is the* inſtrumentality *of faith in our juſtification?*

Anſw. It is no more than to be the *hand* that *receives* and applies the righteouſneſs of Chriſt, whereby we are juſtified, John i. 12.

Queſt. 56. *Is the* grace *of* faith, *or any* act *thereof, imputed to a ſinner for juſtification?*

Anſw. No: for, *to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs*, Rom. iv. 5.

Queſt. 57. *What is the* difference *between* ſaving *faith, and* juſtifying *faith?*

Anſw. *Saving faith* receives and reſts upon Chriſt in *all his offices*, as *of God made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption*; but *juſtifying faith* receives and reſts upon him, more

more particularly, in his *prieſtly office* for pardon and acceptance, on account of his meritorious righteouſneſs, Phil. iii. 9

Queſt. 58. *Why is the righteouſneſs of Chriſt ſaid to be received by* faith ALONE?

Anſw. That WORKS may be wholly excluded from having any influence upon our juſtification, Rom. iii. 28. *Therefore we conclude, that a man is juſtified by faith, without the deeds of the law.*

Queſt. 59. *If* good works *have no influence upon our juſtification, of* what uſe *are they to the* juſtified?

Anſw. Though they cannot juſtify us before God, yet they are good *evidences* of our juſtification, being the fruits of a true and lively faith: they adorn the profeſſion of the goſpel, ſtop the mouths of adverſaries, and glorify God, James ii. 18. Tit. ii. 11, 12. 1 Pet. ii. 12, 15.

Queſt. 60. *If faith's* receiving *of Chriſt's righteouſneſs juſtify us, doth not* faith juſtify *as a* work?

Anſw. It is not properly the *receiving*, or any other act of faith, that juſtifies us, but the *righteouſneſs of Chriſt* RECEIVED, Rom. iii. 22.: even as it is not the *hand* that nouriſhes us, but the *food* which we take thereby.

Queſt 61. *If we are juſtified by faith alone, why is it ſaid,* James ii. 24. That by works a man is juſtified, and not by faith only?

Anſw. This is to be underſtood of juſtifying, or evidencing the *reality* of our *faith before men*, and not of juſtifying our *perſons before God.*

Queſt. 62. When *is it that God juſtifies the ungodly?*

Anſw. Though from eternity God *decreed* to juſtify all the elect, yet they are not *actually* juſtified, until the holy Spirit doth, in due time, apply Chriſt and his righteouſneſs unto them, Tit. iii. 5, 6, 7.

Queſt. 63. *How were* believers, *under the* Old Teſtament, *juſtified?* *Anſw.* Their

Anſw. Their juſtification was, in all reſpects, the *ſame* with the juſtification of believers under the New Teſtament, Gal. iii. 9. Heb. xiii. 8.

Queſt. 64. *What may we* learn *from this* important *doctrine of* juſtification?

Anſw. That all ground of pride and *boaſting* is taken away from the creature; that faith itſelf, by laying hold upon the ſurety-righteouſneſs without us, is nothing elſe but a *ſolemn declaration* of our poverty and nakedneſs; and that therefore it is our duty, to glory only in Chriſt Jeſus, ſaying, *Surely -----in the Lord have* we *righteouſneſs and ſtrength*, Rom. iii. 27. Iſa. xlv. 24.

34. QUEST. *What is adoption?*

ANSW. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the ſons of God.

Queſt. 1. *What doth the word* ADOPTION *ſignify among men?*

Anſw. It ſignifies, the taking of a *ſtranger* into a family, and dealing with him, as if he were a *child*, or *heir*.

Queſt. 2. *What is the* difference *between adoption, as it is an* act of God, *and as it is a* deed of men?

Anſw. Men generally adopt but *one* into their family, and they do it on account of ſome amiable properties, or qualifications, they diſcern in the adopted; but God adopts *many* into his family, and that, not upon the account of any thing commendable in them, but merely out of his own free and unmerited love, Eph. i. 5.

Queſt. 3. *How many* kinds *of adoption doth the* ſcripture *ſpeak of?*

Anſw. *Two*

Anſw. *Two* kinds; namely, *general* and *ſpecial.*

Queſt. 4. *What is meant by a* GENERAL *adoption?*

Anſw. It is the erecting of a certain indefinite number of mankind, into a *viſible church*, and intitling them to all the privileges thereof, Rom ix. 4.

Queſt. 5. *What is the outward* ſeal, *or* badge, *of this general adoption?*

Anſw. It is BAPTISM; which comes in the room of *circumciſion* under the Old Teſtament, Eph. iv. 5.

Queſt. 6. *What is to be underſtood by* SPECIAL *adoption?*

Anſw. It is a ſovereign and free tranſlation of a ſinner of mankind, from the family of *hell*, or *Satan*, into the family of *heaven*, or *houſhold of God*, with an inveſtiture into all the privileges of the ſons of God, Eph. ii. 19. 1 John iii. 1.

Queſt. 7. *By whoſe* act *and* authority *is this* tranſlation *accompliſhed?*

Anſw. By the act and authority of God, Father, Son, and Holy Ghoſt.

Queſt. 8. *What is the act of the* Father *in this matter?*

Anſw. He hath *predeſtinated us unto the adoption of children*——*to himſelf, according to the good pleaſure of his will*, Eph. i. 5.

Queſt. 9. *What is the act of the* Son *in this ſpecial adoption?*

Anſw. In conſequence of his purchaſing the ſinner by the price of his blood, he actually gives the power, right, or privilege to become a child of God, in the day of believing, John i. 12.

Queſt. 10. *What is the act of the* Holy Ghoſt?

Anſw. He comes in Chriſt's name, takes poſſeſſion of the perſon, and dwells in him, as a *Spirit of adoption*, teaching him to cry, *Abba, Father*, Rom. viii. 15, 16. Gal. iv. 4. 5.

Queſt. 11. *Why is this* tranſlation, *into the family of God, called an* act?

Queſt. 12.

Anſw. Becauſe it is done *at once*, Jer. iii. 19.

Queſt. 12. *Why called an act of* God's free grace?

Anſw. Becauſe the adoption of any of mankind into the houſhold of God, flows alenerly from his own *free love* and *favour*, they being, all of them, *wretched, miſerable, poor, blind, and naked*, Eph. i. 5, 6. Rev. iii. 17.

Queſt. 13. *What is the* difference *between* good angels *being called the* ſons of God, *Job* xxxviii. 7. *and* believers *their being ſo called*, 1 *John* iii. 1.?

Anſw. GOOD ANGELS are called the ſons of God, becauſe they were *created immediately* by him; but BELIEVERS are ſo called, becauſe they are *adopted* by him into his family, Rom. viii. 15.

Queſt. 14. *Why are we ſaid, in adoption, to be* received into the NUMBER of the ſons of God?

Anſw. Becauſe the family of God, from among men, conſiſts of a *certain definite number* of mankind, which can neither be augmented nor diminiſhed, John xvii. 2, 9, 12. and vi. 39.

Queſt. 15. *By what* means, *or* inſtrument, *doth God receive any of mankind into his family?*

Anſw. By the means and inſtrumentality of FAITH, Gal. iii. 26. *Ye are all the children of God,* BY FAITH *in Chriſt Jeſus.*

Queſt. 16. *What* connexion *is there between* faith in Chriſt Jeſus, *and our being* the children of God?

Anſw. Faith unites us to Chriſt, and acquieſces in the redemption purchaſed by him, as the meritorious cauſe of our adoption, Gal. iv. 4, 5. *God ſent forth his Son,——to redeem them that were under the law, that we might receive the adoption of ſons.*

Queſt. 17. *Since adoption is an act of tranſlation, from the family of* Satan *to the family of* God, *to whom is it intimated?*

Anſw. To the *angels* in heaven; and ſometimes to the *adopted themſelves.*

Queſt. 18. How *is it intimated to the* angels *in heaven?*

Anſw. It is probable, that it is intimated to them by *immediate revelation*, Luke xv. 10. *There is joy in the preſence of the angels of God, over one ſinner that repenteth.*

Queſt. 19. How *is it intimated to the* adopted themſelves?

Anſw. By the *Spirit itſelf* bearing *witneſs with* their *ſpirit, that* they *are the children of God*, Rom. viii. 16.

Queſt. 20. *Is there any intimation hereof made unto* Satan?

Anſw. No: but he cannot miſs to know, when he is *ſpoiled of his goods*, and *the lawful captive delivered*, Mark ix. 26.

Queſt. 21. *When ſinners of mankind are adopted, and inrolled into the family of heaven, is their* NAME changed?

Anſw Yes: as the wife's name is ſunk into her huſband's, ſo the *former name* of the adopted is ſunk into Chriſt's *new name*, Rev. iii. 12.----*I will write upon him* MY NEW NAME.

Queſt. 22. *What was the* FORMER, *and what is the* PRESENT name *of the adopted children of God?*

Anſw. Their *former name* was, *ſtrangers* and *foreigners*; their *preſent name* is, *fellow-citizens with the ſaints, and of the houſhold of God*, Eph. ii. 19.: their *former name* was, *guilty* and *condemned*; their *preſent name* is, *the Lord our righteouſneſs*, Jer. xxiii. 16: their *former name* was, that they *were without Chriſt, having no hope, and without God in the world*, Eph. ii. 12.; their *preſent name* is, JEHOVAH-SHAMMA, *the Lord is there*, Ezek. xlviii. 35.

Queſt. 23. *Why is Chriſt's name put upon them called his* NEW-NAME?

Anſw. Becauſe it is a name that ſhall never *wax old*, or *vaniſh away*, Heb. viii. 13.

Queſt. 24.

Queſt. 24. Whence come they *by this new name?*

Anſw. When Chriſt gives them the *white ſtone* of pardon, he, at the ſame time, gives them, in that *ſtone*, the *new name* of being the *ſons of God*, which name *no man knoweth, ſaving he that receiveth it*, Rev. ii. 17.

Queſt. 25. *What are the* privileges *which the ſons of God are inveſted with?*

Anſw. Among others, they are inveſted with great dignity, glorious liberty, a title to the whole inheritance, boldneſs of acceſs to God as a Father, and his fatherly chaſtiſement, or correction.

Queſt. 26. *What is the* great dignity, *or* honour, *to which they are advanced?*

Anſw. To the dignity of being *kings and prieſts unto God*, Rev. i 6. or *a royal prieſthood*, 1 Pet. ii. 9.; to feaſt on Chriſt their *paſſover, ſacrificed* for them, 1 Cor. v. 7.

Queſt. 27. *Wherein conſiſts* the glorious liberty of the children of God, *mentioned, Rom.* viii. 21?

Anſw. Not only in a freedom from the guilt and dominion of ſin, the curſe of the law, the tyranny of Satan, and ſting of death; but in a filial and reverential *obedience*, flowing from a principle of faith and love inlaid in the ſoul, John viii. 36. Gal. v. 6.

Queſt. 28. *Whereupon is their* title to the inheritance *founded?*

Anſw. Upon their being *Chriſt's,——and heirs according to the promiſe*, Gal. iii. 29.

Queſt. 29. *What is the* inheritance *which the adopted children of God are* heirs *of* according to the promiſe?

Anſw. They are HEIRS *of the righteouſneſs which is by faith*, Heb. xi. 7.; *heirs of the grace of life*, 1 Pet. iii. 7.; *heirs of ſalvation*, Heb. i. 14.; and, which comprehends all, they are *heirs of* GOD, *and joint heirs with* CHRIST, Rom. viii. 17.

Queſt. 30. *What doth their* boldneſs of acceſs to God, as their Father, *include in it?*

Anſw. A firm perſuaſion of the power, love, and faithfulneſs of a promiſing God; and an aſſured expectation of ſucceſs at his hand, Rom. iv. 20, 21. 1 John v. 14.

Queſt. 31. *What are the* grounds *of this* boldneſs?

Anſw. The *righteouſneſs* of Chriſt apprehended by faith, and his prevalent *interceſſion* within the vail, Pſal. lxxxiv. 9. 1 John ii. 1.

Queſt. 32. Whence *is it that God* chaſtiſes *his adopted children?*

Anſw. Becauſe he *loves* them, Heb. xii. 6. *Whom the Lord loveth, he chaſteneth.*

Queſt. 33. Wherewith *doth he chaſtiſe them?*

Anſw. Sometimes with the rod of *outward affliction,* of various kinds; and ſometimes with the rod of *deſertion,* Pſal. xxxiv. 19. and xxx. 7.

Queſt. 34. *For* what end *doth he thus chaſtiſe them?*

Anſw. For their *profit,* that they may be *partakers of his holineſs,* Heb. xii. 10.

Queſt. 35. *How ought the children to* behave, *under the chaſtiſement of their Father?*

Anſw. They ought neither to *deſpiſe the chaſtening of the Lord, nor faint when* they *are rebuked of him,* Heb. xii. 5.

Queſt. 36. *What are the* marks, *or* evidences, *of the adopted children of God?*

Anſw. They will reſemble their Father; they know their Father's voice; affect their Father's company; are deeply concerned for his abſence; and out of love to him that *begat,* they have great love to all them that are *begotten of him,* 1 John iii. 2. John x. 4. Rom. viii. 15. Job xxiii. 3. 1 John v. 1.

35. QUEST. *What is ſanctification?*
ANSW. Sanctification is the work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled, more and more, to die unto ſin, and live unto righteouſneſs.

Queſt. 1. *What is it for one to be* SANCTIFIED?
Anſw. It is to be made a *ſaint* or a holy perſon, ſet apart for a holy uſe, 1 Theſſ. v. 23.

Queſt. 2. *Can any ſinner* ſanctify himſelf?
Anſw. No: we can defile, but cannot purify ourſelves, Job xiv. 4.

Queſt 3. Whoſe work *is it to ſanctify?*
Anſw. It is the ſpecial work of the Spirit of God, 2 Theſſ. ii. 13.

Queſt. 4. *Doth any ſinner* deſerve *that God ſhould ſanctify him?*
Anſw. No: for all the children of men are, by nature, wholly polluted, Pſal. xiv. 3.

Queſt. 5. *What* moves *God to ſanctify any ſinner?*
Anſw. His own free grace and *good pleaſure*, Phil. ii. 13.

Queſt. 6. *Are not juſtification, adoption, and ſanctification* linked inſeparably together?
Anſw. Yes: they that are juſtified, are adopted: and they that are juſtified and adopted, are ſanctified and glorified, Rom. viii. 30.

Queſt. 7. *In what reſpects are* juſtification *and* ſanctification *inſeparably joined and linked together?*
Anſw. In the decree of God, Rom. viii. 30.; in the promiſe of God, Pſal. cx. 3; in the end of Chriſt's death, Tit ii. 14.; in the offices of Chriſt, 1 Cor. i. 30.; in the goſpel offer, 2 Tim. i. 9. 1 Theſſ. iv. 7.; and in the experience of all believers, Phil. iii. 8, 12.

Queſt. 8. *Though they be inſeparably linked together, are they not carefully to be* diſtinguiſhed?

Anſw. Yes: for the *confounding* of juſtification and ſanctification, lays the foundation of many errors, both in principle and practice: and the want of a clear up-taking of the *difference* between theſe *two*, contributes to encumber the believer in his exerciſe, and to make him go with a bowed-down back; whereas the diſtinct knowledge hereof, would free him from that bondage, John viii. 32.

Queſt. 9. *Wherein then do* juſtification *and* ſanctification DIFFER?

Anſw. They DIFFER in *many reſpects*: particularly, in their *matter, kind, form, properties, ſubjects, order, extent, ingredients, evidence*: in their *relation* to the *law*; their *relation* to *Chriſt's offices*; and their *uſe* to *believers*.

Queſt. 10. *Wherein do they differ in their* MATTER?

Anſw. The *matter* of *juſtification* is the RIGHTEOUSNESS of Chriſt; but the *matter* of *ſanctification* is the FULNESS of Chriſt communicated, or grace imparted from him; out of whoſe *fulneſs* we receive, *and grace for grace*, John i. 16.

Queſt. 11. *How do they differ as to their* KIND?

Anſw. Juſtification makes a RELATIVE, ſanctification a REAL change; the *firſt* changes a man's *ſtate*, the *other* changes his *heart* and *life*, Ezek. xxxvi. 26.

Queſt. 12. *How do they differ as to their* FORM, *or manner of* conveyance?

Anſw. Juſtification is brought about by the IMPUTATION of Chriſt's righteouſneſs to us; ſanctification, by the IMPLANTATION of his grace in us.

Queſt. 13. *How do they differ in their* PROPERTIES?

Anſw. Juſtification is COMPLETE and *perfect at firſt*;

firſt; but ſanctification is carried on GRADUALLY, from leſs to more, till the ſoul be ripe for glory: the righteouſneſs of juſtification is ſtrictly and properly MERITORIOUS, being the *righteouſneſs of God*, whereby the *law* is not only fulfilled but *magnified*; but the righteouſneſs of ſanctification is NOT SO, being only the righteouſneſs of a ſinful creature, *imperfect* in degrees: juſtification is EQUAL in all believers; but they are NOT ALL EQUALLY ſanctified: hence in God's family there are *children*, and in his garden *trees*, of *different ſtatures*, 1 John ii. 13. Pſal. xcii. 12. Zech. i. 8.

Queſt. 14. *How do they differ in their* SUBJECTS?

Anſw. CHRIST *himſelf*, and not the believer, is the *ſubject* of our juſtifying-righteouſneſs; it is *inherently* in him, who *wrought* it out perfectly for us: but the BELIEVER *himſelf* is the *ſubject* of the righteouſneſs of ſanctification; it is *implanted* in him as a *new nature*; whereas his juſtifying righteouſneſs is not IN *him* as a NATURE, but ON *him* as a ROBE; and hence it is ſaid to be UPON *all them that believe*, Rom. iii. 22.

Queſt. 15. *How do they differ in their* ORDER?

Anſw. Although, as to *time*, they go hand in hand together; yet as to the *order* of *nature*, juſtification goes BEFORE ſanctification, as the *cauſe* before the *effect*, or as fire is before light and heat.

Queſt. 16. *How do they differ as to their* EXTENT?

Anſw. Juſtification, although it reſpect the *whole perſon*, yet it immediately terminates upon *conſcience*, God's deputy, purging it from dead works, and pacifying it with the ſprinkling of the blood of Chriſt; nothing giving *true peace* to *conſcience*, but that which gave *full ſatisfaction* to *juſtice*: but by ſanctification we are *renewed* in the *whole man*, Eph. iv. 23, 24.

Queſt. 17. *How do they differ as to their* INGREDIENTS? *Anſw.* The

Anſw. The main ingredient in juſtification, is the *grace* and *love* of God *toward us*, manifeſted in pardoning and accepting us in Chriſt; whereas the main ingredient in ſanctification, is *our gratitude* and *love to God*, flowing from his love to us, and appearing in our obedience and keeping his commandments, by virtue of his *Spirit put within us*, and *cauſing us to walk in his ſtatutes*, Ezek. xxxvi. 27.

Queſt. 18. *How do they differ as to* EVIDENCE?

Anſw. Juſtification is EVIDENCED by our *ſanctification*; for none can warrantably conclude they are juſtified by the righteouſneſs of Chriſt, if they be not ſtudents of true holineſs, and groaning under a body of ſin and death: but ſanctification CANNOT BE EVIDENCED by our juſtification; which, being the hidden root of holineſs under ground, doth not appear, except in the lively actings of juſtifying faith, and other graces, which are internal branches of ſanctification, ſometimes inwardly diſcerned by the believer, and ſometimes outwardly diſcovered to others by works, James ii. 18.

Queſt. 19. *How do they differ in their* RELATION *to the holy* LAW?

Anſw. Juſtification relates to the law *as a* COVENANT, and frees the ſoul from it, Rom. vii. 4.; ſanctification reſpects the law *as a* RULE, and makes the ſoul breathe after conformity to it, and to delight in it after the inward man, Rom. vii. 22.: hence juſtification is a *judicial ſentence*, abſolving us from *law-debt*; ſanctification a *ſpiritual change*, fitting us for *law-duty*.

Queſt. 20. *How do they differ in their* RELATION *to the* OFFICES *of* CHRIST?

Anſw. Juſtification ſprings from, and is grounded upon the PRIESTLY *office* of Chriſt, whereby he ſatisfied law and juſtice as our ſurety; but ſanctification

fication proceeds from his KINGLY *office*, whereby he ſubdues us to his obedience, and writes his law in our hearts, Jer. xxxi. 33.

Queſt. 21. *How do they differ in their* USE *to* believers?

Anſw. Juſtification gives a TITLE to heaven and eternal life; ſanctification gives a MEETNESS for it: juſtification is GOD'S ACT, pronouncing our perſons righteous in Chriſt, and taking away the guilt of ſin; ſanctification is the Spirit's WORK, cleanſing our nature, and taking away the filth of ſin: by the *former*, we are inſtated into the *favour* of God; and by the *latter*, adorned with the *image* of God.

Queſt. 22. *How may the work of ſanctification be* diſtinguiſhed?

Anſw. Into *habitual* and *actual* ſanctification.

Queſt. 23. *What call you* HABITUAL *ſanctification?*

Anſw. It is the renewing of the whole man after the image of God, and ſo a renovation of the *nature*, Eph. iv. 24.

Queſt. 24. *Can any have a* ſanctified life, *who have no* renewed nature?

Anſw. No: for a *corrupt tree* cannot *bring forth good fruit*, Matth. vii. 18.

Queſt. 25. *What is to be underſtood by the* whole man *that muſt be renewed?*

Anſw. Both *ſoul* and *body*; in all the powers of the one, and members of the other, 2 Cor. vii. 1. 1 Theſſ. v. 23.

Queſt. 26. *What is the* difference *between the* RENEWING *of the whole man in* ſanctification; *and the* RENEWING, *mentioned in* effectual calling?

Anſw. The renovation in effectual calling is only *begun*; but this of ſanctification is *carried on* by *degrees*, till it be *perfected* in glory, Phil. i. 6.: *there*, the ſeed of grace is *ſown*; and *here*, it is *watered*,

watered, in order to growth : *there,* the *habit* is implanted, John i. 13.; *here,* it is ſtrengthened for exerciſe, Eph. ii. 10.

Queſt. 27. *After* whoſe image *is the whole man renewed?*

Anſw. After the image of God; conſiſting in knowledge, righteouſneſs, and holineſs, Eph. iv. 24. Col. iii. 10.

Queſt. 28. *Whoſe image do we bear,* before *we are renewed in the whole man?*

Anſw. The image of the *firſt Adam* after the fall, having his nature corrupted, Gen. v. 3.

Queſt. 29. *Can any be renewed in the whole man, without being* united *to the* ſecond Adam?

Anſw. No : for we are not ſanctified, but by *faith uniting* us to Chriſt, Acts xv. 9. and xxvi. 18. 1 Cor. i. 2.——*Sanctified* IN *Chriſt Jeſus.*

Queſt. 30. *Though the believer be renewed in the whole man, yet is* any part *of the* new creature WHOLLY renewed?

Anſw. The *two* contrary principles, of *grace* and *corruption,* are in the *ſanctified* ; being *together* in ſuch ſort, that in every *particular part* where the one is, the other is *there* alſo *beſide* it : for, what we have of this gracious work of ſanctification upon us, while here, is but *in part* ; it is not *perfect,* 1 Cor. xiii. 9, 10.

Queſt. 31. *What is the* tendency *of habitual ſanctification?*

Anſw. The tendency of it is *unto actual* ſanctification, Eph. ii. 10.

Queſt. 32. *Wherein conſiſts* ACTUAL *ſanctification?*

Anſw. In being *enabled more and more to die unto ſin, and live unto righteouſneſs,* Rom. vi. 4, 6.

Queſt. 33. *Wherein doth* habitual *ſanctification* differ *from* actual?

Anſw. The *firſt* points at the renovation of our *nature ;*

nature; the *second* at the renovation of our *life*: the *first* at the *habit*; the *second* at the *exercise* of grace, working inwardly in the *heart*, and outwardly in the *walk*, Eph. ii. 10.

Quest. 34. *What are the* PARTS *of* actual *sanctification, and how* commonly called?

Answ. MORTIFICATION; or, a *dying unto sin*: and VIVIFICATION; or, *living unto righteousness.*

Quest. 35. *Can any die to sin, and live to righteousness, without being* enabled by grace?

Answ. No: *we are not sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God*, 2 Cor. iii. 5. The strength of habitual grace will not be sufficient, without actual assistance.

Quest. 36. *How doth the grace of God enable us to die unto sin, and live unto righteousness?*

Answ. It enables us *more and more*, (1 Thess. iv. 1.) or by little and little, from time to time; for, *the path of the just is as the shining light, that shineth more and more unto the perfect day*, Prov. iv. 18. and *they go from strength to strength*, Psal. lxxxiv. 7.

Quest. 37. *Doth the work of actual sanctification go on* constantly *without interruption?*

Answ. The sanctified person is subject to backsliding and decay; yet God never altogether takes his hand from the good work he has begun, but makes good use of backslidings for further perfecting it, Hos. xiv. 4, 7.

Quest. 38. *Why is not actual sanctification* perfected *in this life, but still a remainder of corruption left in God's people?*

Answ. To make them know, from experience, the strength of sin, the necessity of mortifying grace, and of the abundance of pardoning grace; and to keep them exercised in prayer and humiliation, in the faith and hope of deliverance from a body

a body of death, through Chriſt, 2 Cor. xii. 7, 8, 9. Matth. vi. 12, 13. Rom. vii 25.

Queſt. 39. *What is it to* DIE unto ſin?

Anſw. To have the power of ſin, in our nature, ſo far deſtroyed as not to obey it, but to hate it in heart, and abſtain from it in life, Pſal. cxix. 10. Rom. vi 6, 7, 11, 12, 13. and viii. 13.

Queſt. 40. *What is it to* LIVE unto righteouſneſs?

Anſw. To have our nature ſo quickened by the power of grace, as to love and obey the commands of righteouſneſs in our life, Pſal. cxix. 97. Rom. vi. 13.

Queſt. 41. *From whence is it, that this death unto ſin, and life unto righteouſneſs, do ſpring?*

Anſw. They ſpring from the *virtue* that is in the *death* and *reſurrection* of Chriſt, to render his myſtical members *conformable* to him in *them*; *That like as Chriſt was raiſed up, by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life: for, if we have been planted together, in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection*, Rom. vi. 4, 5.

Queſt. 42. *Why hath the death and reſurrection of Chriſt ſuch a* conforming virtue?

Anſw. Becauſe he died and roſe again as a *public* perſon, and *merited* this *conformation* of his myſtical members to his image, Eph. ii 5, 6. Phil. iii. 10.

Queſt. 43. *Wherein conſiſts the* excellency *of ſanctification?*

Anſw. It is the end and deſign of our election, Eph. i. 4.; of our effectual calling, 2 Tim. i. 9.; of our juſtification and deliverance from the law as a covenant, Rom. vi. 14.; and of our adoption, Eph. i. 4, 5.: it is the end both of mercies and croſſes, Rom. ii. 4. Iſa. xxvii. 9.: and, in a word, it is the end and deſign of all the precepts of the law, the promiſes of the goſpel, and the operations of the Spirit of God.

Queſt. 44.

Queſt. 44. *Whence ariſeth the neceſſity of holineſs, or ſanctification?*

Anſw. From the holy nature and will of God; for *it is written, Be ye holy, for I am holy,* 1 Pet. i. 16.; and *this is the will of God, even* our *ſanctification,* 1 Theſſ. iv. 3.: and from the death of Chriſt, *who gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people, zealous of good works,* Tit. ii. 14.

Queſt. 45. *For what good* end *and* uſe *is ſanctification neceſſary?*

Anſw. Not for juſtification before God, but for evidencing our juſtification and faith, Jam. ii. 18. It is neceſſary for glorifying God, and ſhewing forth his praiſe, 1 Pet. ii. 9. Matth. v. 16.; for adorning *the doctrine of God our Saviour,* Tit. ii. 10.; for proving our union to Chriſt, John xv. 5, 6.; for promoting inward peace and rejoicing, 2 Cor. i. 12. Pſal. cxix. 165. and our fellowſhip with God, John xiv. 21, 23.; for making us meet for heaven, becauſe, *without holineſs, no man ſhall ſee God,* Heb. xii. 14.; for making us uſeful to men on earth, Tit iii. 8.; and for ſtopping the mouth of calumny when we are reproached as evil-doers, 1 Pet. iii. 16.

Queſt. 46. *What is the* meritorious *cauſe of our ſanctification?*

Anſw. The blood of Chriſt, Heb. xiii. 12. *Wherefore Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate.*

Queſt. 47. *Whence flows the* ſanctifying *or* purifying virtue *of the blood of Chriſt?*

Anſw. From the *atoning* virtue thereof, Heb. ix. 14.

Queſt. 48. *What is the* inſtrumental *cauſe of our ſanctification?*

Anſw. The faith of the operation of God, Acts xv. 9.

Queſt. 49. *What is the* regulating *or* directing *cauſe?*

Anſw. The law of God, Iſa. viii. 20.

Queſt. 50. *What is the* exemplary *cauſe thereof?*

Anſw. The copy that Chriſt hath caſt us by his obedience and ſufferings, in ſo far as imitable by us, 1 Pet. ii. 21, 22.

Queſt. 51. *What are the* marks *of ſanctification?*

Anſw. A heart-reſpect to all God's commandments, and loving them becauſe they are holy; a hatred of ſin, and avoiding of all appearance of evil; a ſpirit of watchfulneſs and warfare againſt ſin; a delight in doing good; a converſation becoming the goſpel; and an habitual improvement of the blood of Chriſt, by faith and prayer, for cleanſing us from the filth of ſin, and of the precious promiſes for that end, 2 Cor. vii. 1. 2 Pet. i. 4.

Queſt. 52. *What are the chief* motives *and inducements to ſanctification?*

Anſw. The will of God commanding; the love of Chriſt conſtraining; the dignity of reſembling God thereby; and the indignity of reſembling the devil by the want thereof.

Queſt. 53. *What ſhould we do to be ſanctified?*

Anſw. We ſhould fly to Chriſt by faith, touching the hem of his garment for healing and purification: faith is a ſanctifying grace, and removeth mountains of ſin and guilt: we ſhould pray for the Spirit of ſanctification, who can create a clean heart in us: we ſhould aſſociate with ſaints; for, *he that walketh with the wiſe, ſhall be wiſe*; aſſociation begets aſſimilation: we ſhould make a right uſe of God's word and rod, ſabbaths and ſacraments.

36. QUEST. *What are the benefits which in this life, do accompany or flow from juſtification, adoption, and ſanctification?*

ANSW. The benefits which, in this life, do accompany or flow from juſtification, adoption, and ſanctification, are, aſſurance of God's love, peace of conſcience, joy in the Holy Ghoſt, increaſe of grace, and perſeverance therein to the end.

Of ASSURANCE.

Queſt. 1. *Are not juſtification, adoption, and ſanctification* pregnant *with many bleſſings?*

Anſw. Yes: their name may well be called GAD, for *troops* of bleſſings attend them; ſome in this life, ſome at death, and the beſt of all in the life to come.

Queſt. 2. *What are the benefits which do flow from them in* this life?

Anſw. There are *five* of them mentioned in the *anſwer*, namely, *aſſurance of God's love*, Rom. v. 3.; *peace of conſcience*, Rom. v. 1.; *joy in the Holy Ghoſt*, Rom. xiv. 17.; *increaſe of grace*, Prov. iv. 18.; and *perſeverance therein to the end*, 1 Pet. i. 5.

Queſt. 3. *Which of theſe benefits flow from a* ſight *and* ſenſe *of juſtification, adoption, and ſanctification?*

Anſw. Aſſurance of God's love, peace of conſcience, and joy in the Holy Ghoſt.

Queſt. 4. *Which of them belong to the* being *of a juſtified, adopted, and ſanctified ſtate?*

Anſw. Increaſe of grace, and perſeverance therein to the end.

Queſt. 5. *Do* all *juſtified, adopted, and ſanctified perſons, enjoy aſſurance of God's love, peace of conſcience, and joy in the Holy Ghoſt,* at all times?

Anſw. Though they have them *radically* in their juſtification, adoption, and ſanctification, yet they have not always the *ſenſible poſſeſſion* of them, but are frequently filled with doubts and fears about their gracious ſtate, Job xxiii. 8, 9. Iſa. xlix. 14.

Queſt. 6. *Whence is it, that they who have aſſurance, peace, and joy in the* root, *have not always the* ſenſible poſſeſſion *of theſe benefits?*

Anſw. This flows ſometimes from a *ſovereign cauſe* in God, to keep down a ſpirit of pride after ſpecial manifeſtations, 2 Cor xii. 7.: and ſometimes from a *ſinful cauſe* in believers; ſuch as untenderneſs in their walk, reſting upon a manifeſtation, or quenching the kindly motions and operations of the Spirit, Iſa. lix. 2. Mat. xvi. 4 Eph. iv. 30.

Queſt. 7. *Whether is it the aſſurance of* ſenſe, *or the aſſurance of* faith, *that is mentioned in the* anſwer?

Anſw. It is the *aſſurance of ſenſe,* or the ſenſible aſſurance of God's love.

Queſt. 8. *What is the* difference *betwixt the* aſſurance *of* FAITH *and the* aſſurance *of* SENSE?

Anſw. The object of the aſſurance of *faith* is *Chriſt in the promiſe,* James ii. 23.: but the object of the aſſurance of *ſenſe* is *Chriſt formed in the ſoul,* 2 Tim. ii. 12.; or, which is the ſame thing, the aſſurance of faith is grounded on the *infallible word* of God, who *cannot lie*; but the aſſurance of ſenſe upon the perſon's *preſent experience* of the communications of divine love.

Queſt. 9. *How may aſſurance of God's love be ſaid to* accompany *or* flow from JUSTIFICATION?

Anſw. In ſo far as therein we ſee his love to us, in pardoning our ſins, and receiving us into his favour, Pſalm ciii. 3, 4.

Queſt. 10. *How may it be ſaid to* accompany *or* flow from ADOPTION? *Anſw.* In

Anſw. In ſo far as therein we ſee his love to us, in bringing us into his family, and pitying us, *like as a father pitieth his children*, Pſal. ciii. 13.

Queſt. 11. *How may it be ſaid to* accompany *or* flow from SANCTIFICATION?

Anſw. In ſo far as therein we ſee his love to us in killing our corruptions, and quickening his graces, Rom. vi. 11, 14.

Queſt. 12. *How do you* prove *that the ſenſible aſſurance of God's love is* attainable?

Anſw. From the *command* to *give diligence* to attain it, 2 Pet. i. 10.: and from its being *actually attained* by many of the ſaints; ſuch as, *Job, David, Paul*, etc. Job xix. 25, 26. Pſal. lxxiii. 26. 2 Tim. iv. 7, 8.

Queſt. 13. *How are the ſaints brought unto this privilege?*

Anſw. Sometimes by a track of holy and ſelf-denied diligence in the way of commanded duty, Iſa. xxxii. 17.; and ſometimes by *the Spirit itſelf* bearing *witneſs* with their ſpirits, that they are the children of God, Rom. viii. 16.

Queſt. 14. *What may afford* comfort *to a believer, when, at any time, he* loſes *this aſſurance?*

Anſw. That the covenant ſtands faſt with Chriſt; that the love of God is invariably the ſame; and that he will, in his own time, return with wonted loving-kindneſs, Pſal. lxxxix. 28. Zeph. iii. 17. Iſa. liv. 7, 8.

Queſt. 15. *What is incumbent on believers for* recovering *the aſſurance of God's love, when they have loſt the preſent ſenſe of it?*

Anſw. To be humbled for ſin, as the procuring cauſe of the Lord's departure; to juſtify God, and condemn themſelves; and to wait, in the exerciſe of prayer and faſting, for the returns of his love, Pſal. xl. 12. Dan. ix 7, 8. Iſa. viii. 17.

Queſt. 16. *Of what* advantage *to believers is the aſſurance of God's love?*

Anſw. It animates to the practice of every commanded duty; it ſupports under all trials and afflictions; and it fills the ſoul with the love of God, *becauſe he firſt loved us,* Pſal. cxix. 32. and xxiii. 4. 1 John iv. 19.

Queſt. 17. *How may we* know *if we have the well-grounded aſſurance of God's love?*

Anſw. If it flow from faith acted on Chriſt in the promiſe, Eph. i. 13.; if it fill the ſoul with an humble and holy wondering at the condeſcending goodneſs of God, 2 Sam. vii. 18; and if it beget ardent deſires after nearer conformity to God here, and the full enjoyment of him hereafter, 1 John iii. 2, 3.

Queſt. 18. *What is the* difference *betwixt a* true aſſurance *of God's love, and a* falſe *and* preſumptuous confidence?

Anſw. True aſſurance makes a man more humble and ſelf-denied, Gal. ii. 19, 20.; but *preſumptuous confidence* puffeth up with ſpiritual pride and ſelf-conceit, 2 Kings x. 15, 16.: the *one* excites to the practice of every commanded duty, Pſal. cxix. 32.; but the *other* encourages ſloth and indolence, Luke xi. 21.: the man who has *true aſſurance,* wants to be ſearched and tried as to the reality thereof, Pſal. xxvi. 1, 2.; but they who are ſtuffed with *preſumptuous confidence* hate the light, *neither come to the light, leſt* their *deeds ſhould be reproved,* John iii. 20.

Of PEACE *of* CONSCIENCE.

Queſt. 1. *What is* peace of conſcience?

Anſw. It is the inward quiet and tranquillity of the mind, ariſing from the faith of being juſtified before God, Rom. v. 1.

Queſt. 2. *Why is peace of conſcience ſaid to* accompany *or* flow *from juſtification, adoption, and ſanctification?*

Anſw. Becauſe

Anſw. Becauſe none can have true peace of conſcience who are not juſtified, adopted, and ſanctified; there being *no peace to the wicked*, Iſa. lvii. 21.

Queſt. 3. *When may we be ſaid to have that peace of conſcience which* flows from JUSTIFICATION?

Anſw. When the conſcience, being ſprinkled with the blood of Chriſt, is ſet free from the fear of vindictive wrath, Heb. x. 22.

Queſt. 4. *When have we that peace* which flows from ADOPTION?

Anſw. When we have ſoul-quiet and compoſure, thro' the faith of God's being our friend and father in Chriſt, Jer. iii, 4, 19.

Queſt. 5. *When have we that peace which* accompanies *or* flows from SANCTIFICATION?

Anſw. When we have the Spirit of God ſhining on us, in the exerciſe of grace, and aſſiſting us in the performance of duty, Pſal. cxxxviii. 3.

Queſt. 6. *Whether is the peace of ſanctification, or that of juſtification moſt* ſtable *and* permanent?

Anſw. The *peace* of *ſanctification*, having many imperfections cleaving to it, is more fluctuating and unſtable than the *peace* of *juſtification*, which is grounded upon a *righteouſneſs* that is *everlaſting*, and always the ſame, Iſa. xlv. 24, 25.

Queſt. 7. *Have all believers peace in their conſciences* at all times?

Anſw. They have *ground* of peace, being in a *ſtate* of peace; but have not always the *ſenſe* of it, Job vi. 4.

Queſt. 8. *What is it that* hinders, *or* marrs, *the* ſenſe *of peace, in thoſe who are in a ſtate of peace?*

Anſw. Their not improving the promiſes, by faith, for promoting their ſanctification; their ſitting down upon preſent or former attainments; and their giving way to the temptations of Satan, who

is

is an enemy both to their grace and comfort, Isa. xl. 27, 28. Psal. xxx. 6, 7. Isa. lv. 11.

Quest. 9. *What are the* marks *of* true peace *of conscience, which distinguish it from* carnal security?

Answ. A stated warfare against all known sin; and a sincere endeavour to please God; with a constant fear of offending him, Psal. cxix. 128, 165. Gen. xxxix. 8.

Of JOY *in the* HOLY GHOST.

Quest. 1. *What is* joy in the Holy Ghost?

Answ. It is that inward elevation and enlargement of soul, which flows from the lively exercise of faith, feasting on Christ in the promise, 1 Pet. i. 8.----*Believing, ye rejoice,* etc.

Quest. 2. *Why is this* joy *said to be* IN *the Holy Ghost?*

Answ. Because the Holy Ghost is the *author* of it, as *personally inhabiting,* or residing in the believer, John xiv. 16, 17.

Quest. 3. *What is the* matter, *or* ground, *of this joy?*

Answ. God in Christ as the everlasting portion of the believing soul, Psal. xvi. 5, 6.

Quest. 4. *What are the* properties *of it?*

Answ. It is an hidden, permanent, and unspeakable joy, Prov. xiv. 10. John xvi. 22. 1 Pet. i. 8.

Quest. 5. *What are the peculiar* seasons *of this joy?*

Answ. The time of special manifestations after a dark night of desertion, Isa. liv. 7, 8.; the time of tribulation for Christ's sake, Acts xvi. 25.; the time of God's remarkable appearance for his church, Exod. xv. 1; and sometimes in and about the time of death, Psal. xxiii. 4.

Quest. 6. *When may believers be said to have that joy in the Holy Ghost, which* accompanies *or* flows from JUSTIFICATION? *Answ.* When

Anſw. When they have *boldneſs to enter into the holieſt by the blood of Jeſus*, Heb. x. 19.

Queſt. 7. *When may they be ſaid to have that joy which* flows from ADOPTION?

Anſw. When *the Spirit itſelf beareth witneſs with* their *ſpirit, that* they *are the children of God;* and enables them to *cry, Abba, Father*, Romans viii. 15, 16.

Queſt. 8. *When may they be ſaid to have the joy that* flows from SANCTIFICATION?

Anſw. When they have the teſtimony of their conſcience bearing witneſs to their ſincerity, and to the uprightneſs of their aims and endeavours in all the duties of religion, 2 Cor. i. 12. *For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but, by the grace of God, we have had our converſation in the world.*

Queſt. 9. *What are the* ſigns *and* evidences *of joy in the Holy Ghoſt, which* diſtinguiſh *it from that joy which temporary believers, or hypocrites, may have ſometimes in the word*, Matth. xiii. 20.?

Anſw. Joy in the Holy Ghoſt hath an enlivening, enlarging, humbling, and ſanctifying influence upon the ſoul, Neh. viii. 10. Pſal. xlv. 1. Job xlii. 5, 6. 2 Cor. iii. 18.; whereas the joy of hypocrites hath no ſuch effects.

Of INCREASE *of* GRACE.

Queſt. 1. *What do you underſtand by* increaſe of grace?

Anſw. The gradual advances which the ſaints are helped to make in the exerciſe of grace, and experimental godlineſs, Pſal xcii. 12, 13.

Queſt. 2. *Whereunto is the increaſe of grace* compared *in ſcripture?*

Anſw. Unto

Anſw. Unto *the ſhining light, that ſhineth more and more unto the perfect day*, Prov. iv. 18.

Queſt. 3. *What is the ſpring, or cauſe, of the believer's growth?*

Anſw. Union with Chriſt, and participation of vital influences from him, John xv. 4. Col. ii 19.

Queſt. 4. *Why is it ſo ordered, that believers ſhall grow in grace?*

Anſw. Becauſe there is a particular *ſtature*, at which every member of the myſtical body is appointed to arrive, Eph. iv. 13.

Queſt. 5. *How doth growth in grace* flow from JUSTIFICATION?

Anſw. In as much as the juſtified perſon is delivered from a *legal incapacity* to grow, and is made free and unfettered for the ſervice of God, Pſal. cxvi. 16. Gal. v. 1.

Queſt. 6. *How doth it* flow from ADOPTION?

Anſw. In as much as *the ſincere milk of the word* is deſired by the *new-born babes, that* they *may grow thereby*, 1 Pet. ii. 2.

Queſt. 7. *How do it* flow from SANCTIFICATION?

Anſw. In as much as the image of God, drawn upon the ſoul, is, in ſanctification, carried on to a nearer conformity, till *we ſhall be* perfectly *like him*, when *we ſhall ſee him as he is*, 1 John. iii. 2.

Queſt. 8. *Do believers grow in grace at* all times?

Anſw. They have a *principle* of growth, the *ſeed* of God remaining in them, 1 John iii. 9.; but they do not grow at *all times*; they have their *winters*, wherein the influences of grace, neceſſary for growth, are *ceaſed*, Song ii. 11. and v. 2.

Queſt. 9. *Whence is it that the believer's growth* ceaſes *at any time?*

Anſw. Faith being like the *pipe*, that received the *oil* from the *bowl* to each *lamp* in the *candleſtick*, Zech.

Zech. iv. 2; if that *pipe* be ſtopt, or the ſaint's faith ly dormant and inactive, then all the reſt of the graces will alſo languiſh and decay, Pſal. xxvii. 13.

Queſt. 10. *How is growth in grace* revived *after the languiſhings and decays thereof?*

Anſw. The *pipe* of faith remaining ſtill at the fountain, as a bond of union betwixt Chriſt and the ſoul, the Lord Jeſus clears this mean of conveyance, and then the influences for growth *flow*, and the believer's graces look freſh and green again, Hoſ. xiv. 7. *They that dwell under his ſhadow ſhall return, they ſhall revive as the corn, and grow as the vine.*

Queſt. 11. *Since the* tares *have their growth as well as the* wheat, *Matth.* xiii. 26. *how ſhall we* diſtinguiſh *betwixt the growth of* hypocrites, *and the growth of the* true Chriſtian?

Anſw. The diſtinction lies in the *nature* of the growth: the growth of the true Chriſtian is *regular* and *proportionable* in all the parts of the *new man*; it is a *growing up into him in all things, which is the head*, Eph. iv. 15.: whereas hypocrites, when they get more knowledge into their *heads*, get no more holineſs into their *hearts*, they may be more taken up with the *externals* of religion than formerly, and yet as great ſtrangers to the *power* of *godlineſs* as ever, 2 Tim. iii. 5.

Queſt. 12. *What are the* ſeveral ways *in which believers grow* at once?

Anſw. They grow inwardly and outwardly; upward and downward, Iſa. xxxvii. 31.

Queſt. 13. *How do believers grow* inwardly?

Anſw. By uniting more cloſely to Chriſt, and cleaving more firmly unto him as the head of influences, which is the ſpring of all other true Chriſtian growth, Eph. iv. 15.

Queſt. 14. *How do they grow* outwardly?

Anſw. By

Anſw. By being fruitful in good works in their life and converſation, Tit. iii. 8.

Queſt. 15. *How do they grow* upward?

Anſw. In heavenly-mindedneſs, and contempt of the world, Phil. iii. 20. *Our converſation is in heaven.*

Queſt. 16. *How do they grow* downward?

Anſw. In humility and ſelf-abaſement: the branches of the largeſt growth in Chriſt, are, in their own eyes, *leſs than the leaſt of all ſaints*, Eph. iii. 8.; yea, the *chief of ſinners*, 1 Tim. i. 15.: they ſee that they can *do nothing*, 2 Cor. iii. 5.; that they *deſerve nothing*, Gen. xxxii. 10.; and that they *are nothing*, 2 Cor. xii. 11.

Queſt. 17. *May not Chriſtians miſtake their caſe, by meaſuring their growth in one of theſe ways, excluſively of the reſt of them?*

Anſw. Yes: if, for inſtance, they meaſure it *upwards*, and not at all *downwards*; for, though, a Chriſtian may want the ſweet conſolations and flaſhes of affection, which ſometimes he has had, yet, if he be growing in humility, ſelf-denial, and a ſenſe of needy dependance on the Lord Jeſus, he is a *growing Chriſtian*, Hoſ. xiv. 5. *I will be as the dew unto Iſrael; he ſhall——caſt forth his roots as Lebanon.*

Queſt. 18. *When believers cannot perceive their growth, how may they* know *if they have* true grace at all, *however* weak?

Anſw. If they have any meaſure of ſelf-loathing on account of ſin, Ezek. xxxvi. 31.; if they have a deſire of grace, Neh. i. 11.; if they prize Chriſt above all things, Phil. iii. 8.; and if they love his members for his ſake, 1 John v. 1.

Of PERSEVERANCE.

Queſt. 1. *What is meant by* PERSEVERANCE in grace?

Anſw. A con-

Anſw. A continuing ſtill in the *ſtate* of grace, and the habitual practice of godlineſs to the end, John x. 28.

Queſt. 2. *Can none who are juſtified, adopted, and ſanctified,* fall totally *and* finally *from grace?*

Anſw. No: they can neither fall totally from *all grace,* nor finally *without recovery*; for *thoſe that thou gaveſt me,* ſays Chriſt, *I have kept, and none of them is loſt,* John xvii. 12.

Queſt. 3. *How is the perſeverance of the ſaints* infallibly ſecured?

Anſw. By the immutability of electing love, Jer. xxxi. 3.; by an indiſſolvable union with Chriſt, Rom. viii. 38, 39; by the merit of his purchaſe, 1 Pet. i. 18, 19; by the prevalency of his interceſſion, Luke xxii. 32.; by the inhabitation of the Spirit, John xiv. 16.; and by the power of a *promiſing* God, 1 Pet. i. 5.

Queſt. 4. *What* PROMISE, *among others, have believers for their perſeverance in grace to the end?*

Anſw. They have that remarkable *promiſe,* in Jer. xxxii. 40.——*I will not turn away from them to do them good, but I will put my fear in their hearts, and they ſhall not depart from me.*

Queſt. 5. *What* ſecurity *have believers by this promiſe?*

Anſw. They are ſecured on *every ſide*; both that God will never caſt *them* off, and that they ſhall never deſert *him.*

Queſt. 6. *What is the* ground, in law, *upon which believers are ſecured, that God will never caſt them off, and that they ſhall never deſert him?*

Anſw. Chriſt's perſeverance in obedience unto the law for them, till the condition of the covenant was perfectly fulfilled, whereby their perſeverance was purchaſed, and infallibly ſecured, Phil. ii. 8. Tit. ii. 14.

Queſt. 7. *Do all who make a zealous profeſſion of religion perſevere therein?*

Anſw. No: many of them *fall away* afterwards, John vi. 66.

Queſt. 8. *What may we conclude about theſe who fall totally and finally from their profeſſion?*

Anſw. That they were never in *reality* what they profeſſed themſelves to be, 1 John ii. 19. *They went out from us, but they were not of us: for if they had been of us, they would, no doubt, have continued with us; but they went out, that they might be made manifeſt, that they were not all of us.*

Queſt. 9. *What are the* chief branches *of the promiſe of perſeverance?*

Anſw. A promiſe of *continued influences* of grace, and a promiſe of *continued pardon* for the ſins of the believer's *daily walk*, Iſa. xxvii. 3. Jer. xxxiii. 8.

Queſt. 10. *Why is a promiſe of the* continued influences *of grace* neceſſary?

Anſw. Becauſe the ſtock of inherent grace would ſoon fail: of itſelf, it would *wither* away, and *die* out, if it were not fed, John xv. 6.

Queſt. 11. *Why is a promiſe of* continued pardon neceſſary *to the perſeverance of ſaints already juſtified?*

Anſw. Not as if there were any need of *new pardons* with reſpect unto their *ſtate*, becauſe none of their ſins can bring them any more under the *guilt of eternal wrath*, Rom. viii. 1.; but only with reſpect to the ſins of their *daily walk*, which bring them under the *guilt of fatherly anger*, Pſal. lxxxix. 30, 31, 32.

Queſt. 12. How *is the pardon of the ſins of the daily walk* granted *unto believers?*

Anſw. Upon their renewed actings of faith in Jeſus Chriſt, and of repentance towards God; yet not FOR their believing and repenting, but *for Chriſt's ſake*, even as the *firſt pardon* is given, 1 John ii. 1, 2. and i. 7.

Queſt. 13.

Queſt. 13. *Doth repentance then* go before *the pardon of ſin?*

Anſw. Although *repentance* doth not go before, but follows after, the *pardon* of ſin in *juſtification*; yet not only *faith*, but *repentance* alſo, goes before the *pardons* given to theſe who are *already juſtified*, 1 John i. 9. *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins.*

Queſt. 14. *How doth the perſeverance of the ſaints* flow from *their* JUSTIFICATION?

Anſw. In as much as they who are *once* juſtified, and *accepted in the beloved*, are *always* ſo; *for the gifts and calling of God are without repentance*, Rom. xi. 29.

Queſt. 15. *How doth their perſeverance* flow from ADOPTION?

Anſw. In as much as he who hath adopted them as his children, is their *everlaſting Father*, and therefore they ſhall *abide* in his *houſe for ever*, Iſa. ix. 6. John viii. 35.

Queſt. 16. *How doth it* flow from *their* SANCTIFICATION?

Anſw. In as much as the *ſanctifying Spirit* is given them to *abide with* them *for ever*; and to be in them *a well of water, ſpringing up unto everlaſting life*, John xiv. 16. and iv. 14.

Queſt. 17. *What* improvement *ſhould be made of this* CONNEXION *of the benefits and bleſſings that* accompany and flow from juſtification, adoption, and ſanctification?

Anſw It ſhould excite us to have a deſire after the ſaving knowledge of the truth, *as it is in Jeſus*, in whom all the lines of divine truth do meet, as in their *centre*; and to admire the infinite goodneſs and wiſdom of God, who has ſo *linked* all the bleſſings of the covenant *into one another*, that they who are poſſeſſed of *one*, are poſſeſſed of *all*, Eph. iv. 21. 1 Cor. iii. 22, 23.

37. QUEST. *What benefits do believers receive from Chriſt at death?*

ANSW. The ſouls of believers are, at their death, made perfect in holineſs, and do immediately paſs into glory; and their bodies, being ſtill united to Chriſt, do reſt in their graves till the reſurrection.

Queſt. 1. *Why are the perſons ſpoken of, in the* anſwer *called* BELIEVERS?

Anſw. Becauſe they have been enabled, by grace, to credit the truth of God in his promiſe, and to embrace the good that is therein, Heb. xi. 13.

Queſt. 2. *What is the* difference *betwixt* believers *and* others *in their death?*

Anſw. *Believers* die in virtue of the *promiſe* of the *covenant* of *grace*, wherein death is made over to them UNSTINGED, as a part of Chriſt's legacy, 1 Cor. iii. 22.; whereas all *others* die, in virtue of the *threatning* of the *covenant* of *works*, Gen. ii. 17. having the *ſting* of death ſticking faſt both in their ſouls and bodies.

Queſt. 3. *What is the* ſting *of* death?

Anſw. *The ſting of death is ſin*; and the *curſe*, as the inſeparable companion of ſin, 1 Cor. xv. 56. Gal. iii. 10.

Queſt. 4. *What* ſecurity in law *have believers againſt the ſting of death?*

Anſw. Chriſt's receiving it into his own ſoul and body, as their *ſurety*, that they might be delivered from it: wherefore the promiſe of *victory* over death, made to him, (Iſa. xxv. 8.) ſecures the diſarming of it to them, 1 Cor. xv. 57.

Queſt. 5.

Queſt. 5. *How* manifold *are theſe benefits which believers receive from Chriſt at their death?*

Anſw. They are *twofold*; ſuch as reſpect their SOULS, and ſuch as reſpect their BODIES.

Queſt. 6. *How doth it appear, that the* ſouls *of believers* exiſt *in a* ſtate *of* ſeparation *from their bodies?*

Anſw. From the Lord's calling himſelf the *God of Abraham, the God of Iſaac, and the God of Jacob,* long after their death, as an evidence that their *ſouls* were *living*; for, *God is not the God of the dead, but of the living,* Matth. xxii. 32.: and from the death of believers being called a *departure,* 2 Tim. iv. 6.; intimating, that the ſoul, upon its ſeparation, *departs only* from the *earthly houſe of this tabernacle,* unto *an houſe, not made with hands, eternal in the heavens,* 2 Cor. v. 1.

Queſt. 7. *Are the ſouls of men* abſolutely *and* independently immortal?

Anſw. No: God only is ſo, 1 Tim. vi. 16. *Who only hath immortality.*

Queſt. 8. *In what* ſenſe *then are ſouls* immortal?

Anſw. In that, as to their *natural conſtitution,* they are *incorruptible,* having no inward principle of corruption, but remaining in a ſtate of *activity* after the death of the body, Heb. xii. 23.----*The ſpirits of juſt men made perfect.*

Queſt. 9. *How do you prove the* immortality *of the ſoul from the* nature *of it?*

Anſw. In its nature, it is a ſpiritual, immaterial, or incorporeal ſubſtance; and therefore where there is no *compoſition* of parts, there can be no *diſſolution* of them, Luke xxiv. 39.-----*A ſpirit hath not fleſh and bones.*

Queſt. 10. *How are we ſure that the ſoul ſhall never be* annihilated?

Anſw. From the promiſe of *everlaſting happineſs* to the righteous; and the threatning of *everlaſt-*

ing misery to the wicked, Matth. xxv. 46. *These shall go away into everlasting punishment: but the righteous into life eternal.*

Quest. 11. *What are the* benefits *which are conferred upon the* SOULS *of believers, upon their separation from their bodies?*

Answ. They are *made perfect in holiness, and do immediately pass into glory,* Heb. xii. 23. Phil. i. 23.

Quest. 12. *How doth it appear that the souls of believers are not made perfect in holiness, while united to their bodies, in this life?*

Answ. From the *remains* of corruption and indwelling sin, which cleave to the best of the saints of God, while in an *imbodied* state, Rom. vii. 23, 24.

Quest. 13. *Wherein consists that* perfect holiness, *which is conferred upon the souls of believers at their separation?*

Answ. Not only in a perfect freedom from all sin, as to the very *being* of it, but in a perfect likeness and conformity to God, Rev. xxi. 4. 1 John iii. 2.

Quest. 14. *What* comfort *may a believer have, in the* prospect *of the separation of his soul from his body?*

Answ. That as *sin* made its *first entrance* into him, at the *union* of his soul and body, so it shall be for ever *cast out* at their *separation*; in which respect, among many others, *death* is great *gain,* Phil. i. 21.

Quest. 15. *Why must the souls of believers be perfectly holy at their separation?*

Answ. Because nothing that *defileth* can *enter* within the gates of the *heavenly Jerusalem,* Rev. xxi. 27.

Quest. 16. *What is the* necessary concomitant *of the soul's perfect holiness?*

Answ. Perfect and uninterrupted communion with God, 1 John iii. 2.

Quest. 17. *Where is this perfect and uninterrupted communion to be* enjoyed?

Answ. In

Anſw. In glory, 1 Cor xiii. 12.

Queſt. 18. *When do the ſouls, or ſpirits, of the ſaints paſs into glory?*

Anſw. As they are made perfect in holineſs *immediately* upon their ſeparation, ſo they do likewiſe *immediately* paſs into glory.

Queſt. 19. *Why is it ſaid in the* anſwer, *that they paſs* IMMEDIATELY into glory?

Anſw. To ſhew that the fiction of a *middle ſtate* betwixt heaven and hell, invented by the *papiſts*, hath no manner of warrant, or foundation, in ſcripture.

Queſt. 20. *How do you prove, from* ſcripture, *that the ſouls of believers* paſs immediately into glory, *upon their ſeparation from their bodies?*

Anſw. The ſoul of that *certain beggar, named Lazarus*, was, *immediately* upon its ſeparation, *carried by the angels into Abraham's boſom*, Luke xvi. 22.: in like manner, the ſoul of the *thief*, upon the croſs, was immediately glorified; for, ſays Chriſt to him, *To-day ſhalt thou be with me in paradiſe*, Luke xxiii. 43.: and *Stephen*, among his laſt words, prays, *Lord Jeſus, receive my ſpirit*, Acts vii. 59; plainly intimating, that he firmly believed his ſoul would be with Chriſt in glory, *immediately* upon the back of death.

Queſt. 21. *What is that* glory *which the ſouls of believers do immediately paſs into?*

Anſw. *Eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* However, ſince *naked* diſcoveries of the heavenly glory, diveſted of earthly reſemblances, would be too bright for our weak eyes; ſuch is the condeſcenſion of God, that he hath been pleaſed to repreſent to us heaven's happineſs, under ſimilitudes taken from earthly things, glorious in the eyes of men.

Queſt. 22. *What are the* ſimilitudes *whereby this glory,*

glory, which the ſouls of believers immediately paſs into, is held forth in ſcripture?

Anſw. It is compared to a *kingdom*; to an *houſe not made with hands*; to *an inheritance incorruptible*; and to *a better country*, Luke xii. 32. 1 Cor. v. 1. 1 Pet. i. 4. Heb. xi. 16.

Queſt. 23. *Why is the heavenly glory compared to a* kingdom?

Anſw. Becauſe of the fulneſs of all ſpiritual and eternal good, which the ſaints are *there* poſſeſſed of; and the glorious dignity to which they are advanced, Rev. i. 6. *And hath made us kings and prieſts unto God and his Father.*

Queſt. 24. *Why is it called an* houſe not made with hands?

Anſw. To ſignify the unſpeakable excellency of the heavenly *manſions*, above the moſt ſtately palaces built by the hands of men.

Queſt. 25. *Why is it ſaid to be an* incorruptible inheritance?

Anſw. To intimate that the *happineſs* of the ſaints will be of an *unfading* nature for ever, 1 Pet. v. 4.—*Ye ſhall receive a crown of glory that fadeth not away.*

Queſt. 26. *Why is it called a* better country?

Anſw. To ſhew that there is no compariſon betwixt *the things which are ſeen*, and *are temporal*, and *the things which are not ſeen*, and *are eternal*, 2 Cor. iv. 18.

Queſt. 27. *What* benefits *do believers receive from Chriſt at death, with reſpect to their* BODIES?

Anſw. *Their bodies, being ſtill united to Chriſt, do reſt in their graves till the reſurrection*, Iſa. lvii. 2. Job xix. 26.

Queſt. 28. *How doth it appear that the* bodies *of believers in their* graves, *do remain* ſtill united to Chriſt?

Anſw. The union was with the PERSONS of believers, whereof their *bodies* are a *part*; and this union

union being indiſſolvable, it muſt ſtill ſubſiſt with their bodies in the grave, as well as with their ſouls in heaven, Iſa. xxvi. 19.

Queſt. 29. *How may believers be aſſured of this, from the* union *betwixt the* two natures *in the* perſon *of Chriſt?*

Anſw. Becauſe, as at the death of Chriſt, though his ſoul was ſeparated from his body, yet neither the one nor the other, were ſeparated from his divine perſon, but remained as firmly united thereunto as ever; ſo neither ſoul nor body of the believer, ſhall be ſeparated from Chriſt, by their ſeparation from one another by death, but both of them remain indiſſolvably united to him for ever, Rom. viii. 38, 39.

Queſt. 30. *What is the difference of the* grave *to the righteous and to the wicked?*

Anſw. To the one the grave is a *reſting-place*, but to the other it is a *priſon-houſe*, where they are kept in cloſe cuſtody for the judgment of the great day, Dan. xii. 2.

Queſt. 31. *Why are the* bodies *of the ſaints ſaid to* REST in their graves?

Anſw. Becauſe their graves are like *beds of eaſe*, where their bodies ly in ſafety, till they be awakened in the morning of the reſurrection, Iſa. lvii. 2.

Queſt. 32. *How is their* reſting in the grave *expreſſed in ſcripture?*

Anſw. By *ſleeping in Jeſus*, 1 Theſſ. iv. 14.; intimating that they *ſleep* in *union* with Jeſus, and that his Spirit keeps poſſeſſion of every pile of their duſt, which he will quicken and rebuild as his *temple* at the laſt day, Rom. viii. 11.

Queſt. 33. How long *will they reſt in their graves?*

Anſw. Till the general reſurrection of all the dead at the great day, John v. 29.

Queſt. 34. *What* grounds *of* faith *have believers, that*

that they ſhall receive thoſe benefits from Chriſt at their death?

Anſw. The promiſe of *diſarming* death to the *dying* believer, (Hoſ. xiii 14. *O death! I will be thy plagues,*) is grafted upon the promiſe of *victory* over death, made to Chriſt, Iſa. xxv. 8. *He will ſwallow up death in* VICTORY: the promiſe of *tranſporting* their ſouls, *ſeparate* from their bodies, into heaven, (Luke xxiii. 43. *To-day ſhalt thou be with me in paradiſe,*) is grafted upon the promiſe of *acceptance* made to Chriſt, when he ſhould *make his ſoul an offering for ſin*; in confidence of which acceptance, dying on the croſs, he commended his *ſpirit* into the hands of his Father, ver. 46. *Father, into thy hands I commend my ſpirit,* namely, as a *public ſoul,* repreſenting the ſouls of his whole myſtical body: and the promiſe of *deſtroying* death to the *dead* believer, (*O grave! I will be thy deſtruction,*) is grafted on the promiſe of a *reſurrection* made to Chriſt, Iſa. xxvi. 19. *Thy dead men ſhall live, together with my dead body ſhall they ariſe.*

38. QUEST. *What benefits do believers receive from Chriſt at the reſurrection?*

ANSW. At the reſurrection, believers being raiſed up into glory, ſhall be openly acknowledged, and acquitted in the day of judgment, and made perfectly bleſſed in the full enjoying of God to all eternity.

Queſt. 1. *Will not* all the dead *be raiſed, as well as* believers?

Anſw. Yes: *There ſhall be a reſurrection of the dead, both of the juſt and unjuſt,* Acts xxiv. 15.

Queſt. 2.

Queſt. 2. *How do you* prove, *that there will be a* general reſurrection *of the dead?*

Anſw. From the *power* of God, which CAN raiſe them; and from the *ſcriptures*, which affirm that he WILL do it: by which *two* arguments, our Lord proves the doctrine of the reſurrection againſt the *Sadducees*, Matth. xxii. 29. *Jeſus anſwered and ſaid unto them, Ye do err, not knowing the* SCRIPTURES, *nor the* POWER *of God.*

Queſt. 3. *How doth it appear that God* CAN *raiſe the dead?*

Anſw. Since his power was able to *ſpeak* the world into *being* out of *nothing*, ſurely the ſame power can as eaſily raiſe up the bodies of men out of their former duſt, and put them into order after their diſſolution, Acts xxvi. 8. Rom. iv. 17.

Queſt. 4. *What* ſcripture-inſtances *hath God given of his* power *in raiſing the* dead?

Anſw. In the *Old Teſtament*; the ſon of the widow of *Sarepta* was raiſed, when he was but newly dead, 1 Kings xvii. 22.; the *Shunamite*'s ſon, when he had lyen dead a conſiderable time, 2 Kings iv. 35.; and the *man caſt into the ſepulchre of Elijah*, when they were burying him, chap. xiii. 21.: in the *New Teſtament*; the daughter of *Jairus*, Mark. v. 41. and *Dorcas*, Acts ix. 40. were both raiſed to life, when lately dead; the widow's ſon in *Nain*, when they were carrying him out to bury him, Luke vii. 11, 15.; and *Lazarus* when *ſtinking* in the grave, John xi. 39, 44.

Queſt. 5. *How can the duſt of men's bodies be* diſtinguiſhed *and* ſeparated, *when the aſhes of many generations are* mingled *together?*

Anſw. *With men it is impoſſible, but not with God;* for whoſoever believes an infinite underſtanding, muſt needs own, that no maſs of duſt can be ſo jumbled together, but God perfectly comprehends, and infallibly knows, how the moſt minute

minute particle, and every one of them is to be matched; and therefore knows where the particles of each body are, and how to ſeparate them from one another, Pſal. cxlvii. 5.

Queſt. 6. *How is it evident, from* the ſcriptures, *that God* WILL *raiſe the dead?*

Anſw. From ſeveral *paſſages* therein, which expreſly affirm that he will do ſo; ſuch as, Dan. xii. 2. *And many of them that ſleep in the duſt of the earth, ſhall awake; ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.* John v. 28, 29.——*All that are in the graves ſhall hear his voice, and ſhall come forth: they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation.* See alſo Job xix. 26, 27. Acts xxiv. 15.

Queſt. 7. *How did our Lord* prove *the reſurrection againſt the* Sadducees, *who held only the* five books *of* Moſes *as moſt authentic?*

Anſw. From Exod. iii. 6.——*I am the God of Abraham, and the God of Iſaac, and the God of Jacob.* From whence he argues, Luke xx. 37, 38. *Now, that the dead are raiſed, even Moſes ſhewed at the buſh, when he calleth the Lord, the God of Abraham, and the God of Iſaac, and the God of Jacob: for he is not the God of the dead, but of the living.*

Queſt. 8. *What is the* force *of this argument for proving the reſurrection?*

Anſw. It amounts to this: He is the God of their PERSONS, and not the God of their *ſouls only*; and therefore, though their *ſouls*, in a ſeparate ſtate, love, worſhip, and praiſe him; yet their *bodies* muſt alſo be raiſed out of the duſt, and be reſtored to life, by the ſoul's reſuming its poſſeſſion; that they may, as *living perſons*, or men, having ſoul and body *united*, love, ſerve, and adore him; and have the full enjoyment of all the bleſſings

bleſſings contained in his being *their God*, Heb. xi. 16.

Queſt. 9. *Will the* ſelf-ſame *body that dies be raiſed again?*

Anſw. Yes: it will be the *ſame* body, for *ſubſtance*, that will be raiſed, though endued with other *qualities*. The very notion of a reſurrection implies ſo much; ſince nothing can be ſaid to *riſe* again, but that which *falls*.

Queſt. 10. *How do you* prove, *from* ſcripture, *that the ſelf-ſame body that dies, ſhall be raiſed again?*

Anſw. Death, in ſcripture language, is *a ſleep*, and the reſurrection *an awaking* out of that ſleep, Job xiv. 12; which ſhews the body riſing up, to be the ſelf-ſame that died: and the *apoſtle* tells us, that it is *this mortal*, which *muſt put on immortality*; and that Chriſt ſhall *change our vile body, that it may be faſhioned like unto his glorious body*, 1 Cor. xv. 53. Phil. iii. 21.

Queſt. 11. *How do you* prove *this, from the* equity *of the* divine procedure?

Anſw. Though the glorifying of the bodies of the ſaints cannot, in a ſtrict ſenſe, be ſaid to be the reward of their ſervices, or ſufferings on earth; yet it is not agreeable to the manner of the divine diſpenſation, that one body ſerve him, and another be glorified; that one *fight*, and another receive the *crown*.

Queſt. 12. *Will the* ſame *bodies of the* wicked, *which are laid in the duſt, be alſo raiſed again?*

Anſw. Yes; that the ſame body which ſinned may ſuffer: it being unſuitable, that one body be the inſtrument of ſin here, and another ſuffer in hell for that ſin.

Queſt. 13. *By what* means *will the dead be raiſed?*

Anſw. *The Lord* Jeſus *himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel and with the trump of God*, 1 Theſſ. iv. 16. And

at his alarming voice, which ſhall be heard all the world over, the ſcattered duſt of all the dead ſhall be gathered together, duſt to his duſt, and likewiſe every ſoul ſhall come again to its own body, never more to be ſeparated.

Queſt. 14. *In what* order *will they be raiſed?*

Anſw. *The dead in Chriſt ſhall riſe* FIRST, 1 Theſſ. iv. 16.

Queſt 15. *What will become of thoſe who ſhall be found* alive *at the ſecond coming of Chriſt?*

Anſw. They ſhall not die, and ſoon thereafter be raiſed again; but they ſhall be CHANGED in ſome ſuch manner as Chriſt's body was on the mountain, when tranſfigured; and they ſhall become like theſe bodies of the ſaints which are raiſed out of the graves, 1 Cor. xv. 51.

Queſt. 16. *In what* time *will the* dead *be raiſed, and the* living *changed?*

Anſw. *In a moment, in the twinkling of an eye, at the laſt trump,* 1 Cor. xv. 52.

Queſt. 17. *What will be the* difference *betwixt the reſurrection of the* godly, *and that of the* wicked?

Anſw. The *godly* ſhall be raiſed *by virtue of the* SPIRIT *of Chriſt,* the bleſſed bond of their union with him, Rom. viii. 11.; and they ſhall come forth out of their graves with unſpeakable joy, Iſa xxvi. 19. *Awake and ſing, ye that dwell in the duſt:* but the *wicked* ſhall be raiſed *by the* POWER *of Chriſt,* as a juſt judge; and they ſhall come forth with unſpeakable horror and conſternation, as ſo many malefactors, *to be puniſhed, with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power,* 2 Theſſ. i. 9.

Queſt. 18. *In what* ſtate *and* condition *will the bodies of believers be raiſed?*

Anſw. They ſhall be raiſed up IN GLORY, 1 Cor. xv. 43.

Queſt. 19. *What is meant by the* GLORY, *in which they ſhall be raiſed?* *Anſw.* That

Anſw. That they ſhall be incorruptible, glorious, powerful, and ſpiritual bodies, 1 Cor. xv. 42, 43, 44. *It is ſown in corruption, it is raiſed in incorruption; it is ſown in diſhonour, it is raiſed in glory; it is ſown in weakneſs, it is raiſed in power; it is ſown a natural body, it is raiſed a ſpiritual body.*

Queſt. 20. *What do you underſtand by the bodies of believers being raiſed* incorruptible?

Anſw. That they ſhall leave all the ſeeds of corruption behind them, in the grave; and be for ever incapable of any pain, ſickneſs, or death: that they ſhall have an everlaſting youth and vigour, no more ſubject to the decays which age produced in this life, Iſa. xxxiii. 24.

Queſt. 21. *Why are their bodies ſaid to be* glorious?

Anſw. Becauſe they ſhall *be faſhioned like unto* Chriſt's *glorious body*, Phil. iii. 21.; not only beautiful, comely, and well-proportioned, but full of ſplendour and brightneſs; for they ſhall *ſhine forth as the ſun, in the kingdom of their Father*, Matth. xiii. 43.

Queſt. 22. *Why are they ſaid to be* powerful *or ſtrong bodies?*

Anſw. Becauſe they ſhall be able to bear up, under an *exceeding and eternal weight of glory*; and *ſhall not reſt night* nor *day*, but be, without intermiſſion, for ever employed, in the heavenly temple, to ſing and proclaim the praiſes of God: wearineſs being a weakneſs incompetent to an immortal body, 2 Cor. iv. 17. Rev. iv. 8.

Queſt. 23. *In what reſpect will they be* ſpiritual *bodies?*

Anſw. Not in reſpect of their being changed into *ſpirits*, (for they ſhall ſtill retain the eſſential properties of bodies) but in reſpect of their *ſpirit-like* qualities and endowments: they ſhall be nimble and active, and of a moſt refined conſtitution; for

they ſhall hunger no more, neither thirſt any more: and they ſhall never ſleep, but *ſerve him day and night in his temple*, Rev. vii. 15, 16.

Queſt 24. *What will* follow *immediately upon the* reſurrection *of the dead?*

Anſw. The *day of* JUDGMENT, Rev. xx. 13.

Queſt. 25. *What* kind *of a day will the* day of judgment *be?*

Anſw. It will be a day of wrath and vengeance to the wicked; but a day of complete redemption to the godly, 2 Theſſ. i. 8, 9. Luke xxi. 28.

Queſt. 26. *What will be the* privilege *of believers in the day of judgment?*

Anſw. They ſhall be *openly acknowledged* and *acquitted*, Matth. xxv. 23.

Queſt. 27. *What is it to be* ACKNOWLEGED *by Chriſt in that day?*

Anſw. It is to be *owned* by him, as the bleſſed of his Father for whom the kingdom of heaven is prepared, Matth. xxv. 34. *Then ſhall the king ſay to them on his right-hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you, from the foundation of the world.*

Queſt. 28. *What is it for believers to be* ACQUITTED *in the day of judgment?*

Anſw. It is not only to be vindicated from all calumny and falſe aſperſions caſt upon them here, 1 Cor. iv. 5. but to have all their ſins *declaratively* pardoned, Acts iii. 19.

Queſt. 29. *What is the* difference *between the acquitting of believers, when they are juſtified in* this life, *and the doing of it in the* day of judgment?

Anſw. In *this life*, believers are acquitted *ſecretly*, out of the ſight of the world, and frequently without any intimation thereof unto themſelves; but *then*, the acquitment ſhall be pronounced in the moſt ſolemn and public manner.

Queſt. 30.

Queſt. 30. *Is not this what is meant by their being* OPENLY *acknowledged and acquitted?*

Anſw. Yes: for it ſhall be done before God, angels, and men, Rev. iii. 5. Matth. xxv. 34,---41.

Queſt. 31. Why *will it be done ſo openly?*

Anſw. For the greater honour and comfort of the ſaints, and the greater ſhame and confuſion of their enemies, Iſa. lxvi. 5. *Your brethren that hated you, that caſt you out for my name's ſake, ſaid, Let the Lord be glorified; but he ſhall appear to your joy and they ſhall be aſhamed.*

Queſt. 32. *On what* account *ſhall they be acquitted in that day?*

Anſw. On the very ſame account they are juſtified *here*, namely, for Chriſt's righteouſneſs ſake, imputed to them, and received by faith alone, Rom. iii. 24. and iv. 6.

Queſt. 33. *What benefits ſhall believers receive* after *the day of judgment, in heaven?*

Anſw. They ſhall be *made perfectly bleſſed in the full enjoying of God to all eternity*, 1 Theſſ. iv. 17.---*So ſhall we ever be with the Lord.*

Queſt. 34. *What is it to be* perfectly bleſſed?

Anſw. It is to be entirely free of all miſery, and fully poſſeſſed of all happineſs, Rev. xxi. 4, 7.

Queſt. 35. *Wherein doth the* higheſt pitch *of happineſs conſiſt?*

Anſw. In the *full enjoying of God*, the chiefeſt good, Pſal. lxxiii. 25.

Queſt. 36. *In what* way *and* manner *will God be fully enjoyed in heaven?*

Anſw. By ſuch a perfect knowledge of him, as ſhall have no meaſure ſet to it, but what ariſes from the finite capacity of the creature, 1 Cor. xiii. 12.; for, otherwiſe, a creature's perfect knowledge of an infinite being, is impoſſible, Job xi. 7.

Queſt. 37. *How* many ways *will God be perfectly and ſatisfyingly known?*

Anſw. Two ways: the one is by *ſight*, which will ſatisfy the underſtanding; and the other is by *experience*, which will ſatisfy the will.

Queſt. 38. *What is it that will give the greateſt ſatisfaction to the* bodily eyes *in heaven?*

Anſw. A beholding that glorious and bleſſed body, which is united to the perſon of the Son of God, Job xix. 27.

Queſt. 39. *Will not the glory of the* man Chriſt Jeſus *be unſpeakably* ſuperior *to the glory of all the* ſaints?

Anſw. Yes ſurely: for, though the ſaints *ſhall ſhine forth as the ſun*, yet not they, but the *Lamb* ſhall be the *light* of the heavenly city, Rev. xxi. 23.

Queſt. 40. *What is it that will make the glory of the human nature of Chriſt ſhine, with a peculiar luſtre, in the eyes of the ſaints?*

Anſw. It is the indiſſolvable ſubſiſtence of that nature in the perſon of the Son, as the everlaſting bond of union betwixt God and them, John xv. 23. *I in them, and thou in me, that they may be made perfect in one.*

Queſt. 41. *Is not the* bliſsful ſight *of God in heaven,* ſomething elſe *than the ſight of that glory, which we will ſee with our bodily eyes, in the man Chriſt, or in the ſaints, or any other ſplendor and refulgence from the Godhead whatſoever?*

Anſw. Yes: for no created thing can be our chief good and happineſs, nor fully ſatisfy our ſouls; and as theſe things are ſomewhat different from God himſelf, ſo the ſcriptures aſſure us, that we *ſhall ſee God,* and *ſee him as he is*, Matth. v. 8. 1 John iii. 2.

Queſt. 42. *How will the ſaints ſee God, Father, Son, and Holy Ghoſt in heaven?*

Anſw. Not with their *bodily eyes*, in reſpect of which God is *inviſible*, 1 Tim. i. 17.; but with the *eye* of the *underſtanding*, being bleſt with the moſt perfect,

perfect, full, and clear knowledge of God, and divine things, which the creature is capable of, 1 Cor. xiii. 12.

Queſt. 43. *What is the* difference *between believers ſeeing God* here, *and their ſeeing of him* then?

Anſw. *Here* they have only a ſight, as it were, of his *back-parts*; but *there* they *ſhall ſee his face*, Rev. xxii. 4.: it is but a *paſſing view* they can have of him *here*; but *there* they ſhall eternally, without interruption, feed the eyes of their ſouls upon him; and be ever contemplating his infinite love, his unchangeable truths, and wonderful works, with the utmoſt complacency and delight, Pſal. xvi. 11.

Queſt. 44 *What* knowledge *will the ſaints in heaven have of the* love *of God* towards them?

Anſw. They will have an *intuitive* knowledge of it: they ſhall look in to his heart, and there ſee the love he bore to them from eternity, and the love and good-will he will bear to them for evermore; for he hath ſaid, *I have loved thee with an everlaſting love:——Enter thou into the joy of thy Lord*, Jer. xxxi. 3. Matth. xxv. 23.

Queſt. 45. *What* knowledge *ſhall they have of* divine truths?

Anſw. The *light* of *glory* will be a complete *commentary* on the *Bible*, and an opening of the whole *treaſure* hid in that *field*, Pſal. xxxvi. 9. *In thy light ſhall we ſee light.*

Queſt 46. *What underſtanding will they have of the* works *of God?*

Anſw. The knowledge of the works of *creation* will then be brought to perfection: the web of *providence* will be ſpread before the eyes of the ſaints, and appear a moſt beautiful mixture: and, in a ſpecial manner, the work of *redemption* ſhall be matter of their eternal admiration; they ſhall for ever wonder and praiſe, and praiſe and wonder, at the myſteries of wiſdom and love, goodneſs and holineſ——

holineſs, mercy and juſtice, that ſhine through the whole of that glorious device, Rev. i. 5, 6.

Queſt. 47. *What is the* experimental knowledge *whereby the ſaints ſhall enjoy God in heaven?*

Anſw. It is the participation of the divine goodneſs in full meaſure, accompanied with a moſt lively ſenſation thereof in the innermoſt part of their ſouls, Rev. vii. 17. *The Lamb ſhall lead them to living fountains of waters;* which are no other but God himſelf, *the fountain of living waters,* who will FULLY and FREELY communicate himſelf unto them.

Queſt. 48. *In what reſpect will the communication of God, to the* experience *of the ſaints in heaven, be* FULL?

Anſw. In as much as they ſhall not be ſtinted to any meaſure, but the enjoyment ſhall go as far as their moſt enlarged capacities can reach.

Queſt. 49. *Will the* capacities *of the ſaints above be of* equal ſize?

Anſw. As there will be *different degrees* of glory, (the ſaints in heaven being compared to *ſtars,* which are of different magnitudes, Dan. xii. 3.) ſo ſome capacities will contain more, and others leſs, yet all ſhall be filled, and have what they can hold.

Queſt. 50. *Wherein will conſiſt the* FREEDOM *of God's communication of himſelf to the* experience *of the ſaints in heaven?*

Anſw. In an unreſtrained familiarity which he will *there* allow them with himſelf; his fulneſs ſhall ever ſtand open to them, there being no vail betwixt him and them to be drawn aſide.

Queſt. 51. *What will be the* reſult *of the free communication, and full participation of the divine goodneſs in the upper ſanctuary?*

Anſw. Perfect *likeneſs* to God, and unſpeakable *joy:* hence, ſays the *Pſalmiſt, I ſhall be ſatisfied, when I awake,*

I awake, with thy likeneſs.——*In thy preſence is fulneſs of joy,* Pſal. xvii. 15. and xvi. 11.

Queſt. 52. Why *will* perfect likeneſs *to God* follow *upon the beatific viſion of him?*

Anſw. Becauſe the ſeeing of God, in all his matchleſs excellencies, no more *through a glaſs darkly, but face to face,* cannot but be attended with a ſwallowing up of all the imperfections of the ſaints, into a glorious transformation to his bleſſed image, 1 John iii 2.——*We ſhall be like him, for we ſhall ſee him as he is.*

Queſt. 53. *Why is the communication, and participation of God in heaven, accompanied with* unſpeakable joy?

Anſw. Becauſe of the undoubted certainty, and full aſſurance, which the ſaints have of the *eternal duration* of the ſame; the enjoyment of God being always *freſh* and *new* to them, through the ages of *eternity;* for they ſhall drink of *living fountains of waters,* continually ſpringing up in abundance, Rev. vii. 17.

Queſt. 54. *Why will the ſaints in heaven have an* undoubted certainty *of their full enjoying of God to all eternity?*

Anſw. Becauſe the *everlaſting God* himſelf will be their *eternal life* and *happineſs,* 1 John v. 20.——*This is the true God, and eternal life.* Iſa. lx. 19.——*The Lord ſhall be unto thee an everlaſting light, and thy God thy glory.* Hence it is ſaid of heaven, that *the glory of God* doth *lighten it,* and that *the Lamb is the light thereof,* Rev. xxi. 23.

Queſt. 55. *What* improvement *ought we to make of theſe benefits which believers receive from Chriſt at the reſurrection?*

Anſw. We ſhould *be diligent that* we *may be found of him in peace, without ſpot, and blameleſs:* and *occupy* the *talents* he hath given us till he *come:* we ſhould *judge ourſelves,* that we may *not be judg-*

ed;

ed; and becauſe *the end of all things is at hand,* we ſhould *therefore be ſober, and watch unto pray-er:* yea, we ſhould *hope to the end, for the grace that is to be brought unto* us, *at the revelation of Jeſus Chriſt,* 2 Pet. iii. 14. Luke xix. 13. 1 Cor. xi. 31. 1 Pet. iv. 7. and i. 13.

END OF PART FIRST.

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